

*In word and deed I am revealed – The subject as teacher
in Further Education.*

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Abstract.

This thesis centres on a research study into the lived experiences of beginning teachers in Further Education (FE) in England. The study is contextualised by initial teacher education (ITE) in FE. The theoretical concepts underpinning the study derive from Hannah Arendt's (1958) theory of action. Arendt's (1958) 'The Human Condition' is employed as a basis for discussion and exploration alongside Biesta's (2013) work on the three domains for the purpose of education. It is widely researched that politically discursive practices and market principles undermine educational values and relationships (Ball 2003, 2016, Coffield 2017, Daley et al 2018). Initially it seems that policy based on marketisation, management and performativity leave no space for an autonomous self (Ball 2003, Daley et al 2018). By using Arendtian theory, this perspective will be explored. A narrative case study derived from a patchwork text approach (PWT) was employed to explore six full time, pre-service PGCE student teachers' storied experiences of becoming a teacher in FE. The findings from the study illustrate that the participants' stories identify rifts in the ability to negotiate their subjectification and their emergent pedagogical praxis. A variety of strategies are employed to mediate their worldly views and teaching practices whilst undertaking a PGCE course and during their first year in employment in FE. The study suggests that the beginning teachers value the PGCE classroom experience as a safe space for collaboration and exploration in making sense of the politically discursive nature of FE and their own emerging pedagogical praxis. The beginning teachers' experience also shows how socialisation into FE, away from the condition of natality (the opportunity to begin a new through initiative), demands a greater expectation to perform according to policy based initiatives albeit through complex human interactions and relational contexts. This dynamic relationship impedes opportunities to negotiate and mediate own judgments informing and initiating subjective actions. Interestingly, the beginning teachers in this study also showed how they provide the condition of natality in their classrooms. It seems that these spaces, within the closed doors of the classroom, offer the opportunities for beginning teachers to appear as subjects of action in 'word and deed' (Arendt 1958).

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Chapter 1 - Introduction to the thesis

1.1 Setting the scene.

Chapter 1 sets the scene for the thesis and outlines the beginning of my research journey. The political and situated contexts for the study are introduced and my emergent positionality, as both educator and early career researcher, is explained. In this chapter conceptual themes and a theoretical framework are briefly introduced in order to establish a lens for reading the thesis. In addition an overall aim, research objectives and questions underpinning the study are stated. It is anticipated that this chapter equips the reader with an introductory understanding as to how the study originated and developed through my varied experiences, theoretical readings and methodological preferences. The chapter offers a summary for the proceeding chapters that thread and weave this thesis together.

The thesis explores the socialised and subjective experiences of beginning teachers as they prepare to teach in FE. The beginning teachers in this study undertook a full time pre-service postgraduate certificate in education (PGCE) in further education (FE) course provided at a post-1992 University. The PGCE course leads to a recognised teaching qualification in FE and combines academic and work placement experiences towards becoming a qualified FE teacher. The inclusion of work placement experience is integral to the postgraduate and professional qualification. Furthermore the PGCE employed for this study echoes Biesta's (2013) assertion that the purpose of education consists of three equally important domains; qualification, socialisation and subjectification. However a key implication for achieving equality between Biesta's three domains for the purpose of education lies in political discursive practices inherent in FE policies and practices where FE is currently governed by neoliberal ideals (Daley et al 2017). Furthermore contentions and contradictions exist in

political discursive practices because of human interpretation and interaction. This study aims to explore beginning teachers' lived experience of 1) undertaking a PGCE qualification, 2) the socialisation processes into the political and professional practices of teaching in FE and 3) their own emerging subjectification as a teacher.

Beginning teachers' narratives are employed to establish their perspectives and meaning making towards becoming a teacher in FE. The epistemological lens underpinning the study derives from echoes of phenomenology in conversation with aspects of critical realism. I do not anticipate a binary division between human subjectivities and the potential determinism of political and critical theories of neoliberalism. I do intend to establish conversations between relevant threads of politics, policy and practices through weaving together threads of policy initiatives, theoretical and philosophical debates and the lived experiences of six participants as they prepare to become teachers in FE.

1.2 Aim of the enquiry.

This study explores the lived experiences of beginning teachers in their professional learning as they undertake the full time PGCE course in FE. The thesis includes an exploration of the interconnected relationship between Biesta's (2013) view of qualification, socialisation and subjectification. This complex and dynamic relationship is considered in relation to how beginning teachers experience political and policy based discourses and practices in FE and their professional learning as they prepare to become teachers. Biesta's use of the term subjectification is echoed in Arendtian theory where subjectification is a process of becoming a subject of informed action; being autonomous and independent in thinking and doing. For Arendt (1958) subjectification of the person is learning through human interaction in plurality and through difference. Whereas socialisation is the way in which we become part of existing

traditions and societal norms (Biesta 2013: 4). There are tensions between becoming socialised into the existing political minefield of FE and the process of human subjectification as teacher. The tensions and contradictions have the potential to undermine both socialisation processes and human subjectification. Thus a challenge emerges for Biesta's hope for equality amongst the three domains for the purpose for education. Biesta (2013) acknowledges the conceivable incompatibility between socialisation and subjectification and concludes the importance of human judgment in connecting both domains; socialisation and subjectification.

A further concern explored within the study stems from political discursive and managerial practices, in FE, shaping socialisation processes and teacher behaviours. The political landscapes within FE may enhance or indeed hinder beginning teachers' subjectification and subsequently impact on their emergent pedagogical praxis. This research intends to explore the relationship between socialisation processes and teacher subjectification within a politically entrenched and humanly rich FE.

1.3 Autobiography and early emergent positionality.

I have autobiographical insider knowledge as a teacher educator (Le Gallais 2008) and an emerging reflexivity (Etherington 2004, Hammersley 2008) all of which have been carefully and openly woven into the thesis. This thesis is, in part, influenced by my interest in the organic and interwoven relationship between structure and agency and notions of the subjected subject within sociological debates. I studied sociology as an undergraduate and continued to complete a M.A in the sociology of education, which reinforced an ongoing interest in power relations and the human subject.

My most significant learning experiences were shaped by the work of Mills' (2000) *The Sociological Imagination* and Willis' (1977) *Learning to Labour*. Reading these have raised my awareness of how my lived experience, as a working class female, in an area deemed to be socially and economically deprived has, in part, shaped who I am but not who I am to become. However, the notion that societal structures can impact on human subjects in such a powerful way has remained with me ever since. I spent my childhood years (0-16) living in council owned housing and I attended a local comprehensive school; there were times I felt lost and dissatisfied but did not fully understand why. Willis (1977) argues that certain attitudes and values are developed through primary and secondary socialisation. However I also acknowledge there have been many dynamic and complex interactions throughout my lived experiences where structured life-courses are only part of my being. I agree with Mills (2000) who argues that the human ability to interact and make sense also shapes our worlds.

Nonetheless I did feel constrained by my early life experience and faced many personal battles trying to find my way through a variety of challenging situations; all of which have had an impact in my life and in who I am now. In particular, I found secondary educational experiences traumatic and often alienating; at best I was ignored and at worst I was humiliated. Much of my secondary education was about managing a certain type of power which at the ages of 11-16 I did not understand. I left school, gained part time employment and enrolled at a local further education college and it was there that I realised I was capable of successful learning. It was during my FE experience where one inspirational sociology teacher made a difference to my world and I do believe my FE experience transformed my life (Duckworth and Smith 2017). It was as a student in FE when I decided to become a FE teacher.

My autobiographical experiences, a sociological imagination, years of teaching in FE and now being a teacher educator (for over 17 years) led me to undertake the professional doctorate in education. It was during the taught aspect of the course that I came across Hannah Arendt's political thinking. Initially I was taken with Heidegger's philosophical views but could not approve of his political action; he became a member of the Nazi party. Arendt was a student of Heidegger and employed her lived experience as a Jew in Nazi Germany to critique Heidegger's phenomenology and develop her own theories and political thinking. Her most renowned political and philosophical work stems from her experience of totalitarianism and the holocaust. Hammersley (2008: 553) asserts that 'we cannot entirely escape the influences of our autobiographies but we can critically engage with how our values and assumptions develop and surface'. I do believe lived experiences can emerge as valuable forms of knowledge in a phenomenological and political sense.

I also agree with McGrath (2004) who recommends writing a brief autobiography to heighten our awareness of how past experiences, values and beliefs influence our research. I have been on a significant reflexive journey and the professional doctorate in education has enhanced an understanding of my value-laden positionality (Hammersley 2008). My autobiography has been significant for my reflexive understanding of what has become important to me (Le Gallais 2008) and both autobiography and reflexivity have encouraged me to critically examine theoretical and political assumptions against my lived experience and vice versa. I concur with Etherington (2004) that research is a challenging and fulfilling experience; one where I have come to understand how my subjective experiences have influenced my ontological stance and epistemological reasoning; both of which have characteristics of phenomenology and political considerations. Thus in this thesis I aim to defend Arendt's (1958) theory of action and the human capacity to act as being relevant for preparing

beginning teachers for the political world of teaching in FE. I believe we are organic beings who, not only exercise agency in the world, but through our subjectivities and enacted judgments we have the power to shape our world and transform our own lives and that of others.

So whilst this research has been guided by my autobiographical experiences and theoretical reading it is also supported by my critically reflexive stance. I began this journey by asking myself ‘what is it I want to know’ and ‘what is it I want to say’ (I am aware these are highly subjective questions). However I wanted to explore my political and ethical position as both a teacher educator and a researcher. It seemed apt to identify research questions pertaining to relationships between perceived powerful discursive practices and teachers’ subjectivities. The research is primarily about gaining insight into how socialisation processes and subjectivities are experienced by beginning teachers and shown through their judgments towards their emergent pedagogical praxis.

As previously stated I gained significant insight and enlightenment from reading Arendt’s (1958) and Biesta’s (2013, 2017) political and philosophical work on the purpose of education. These authors have had a persuasive and profound impact on who I am now and perhaps who I am to become as an early career researcher. I imagine there will be a great deal of centring and re-centring throughout my research journey but for now I will claim that this research is for further education teachers and perhaps policy makers in FE.

Fundamentally the stakeholders are FE teachers and their students where, for me, education and ethical considerations are at the core. In agreement with Hammersley (2008) my

commitment to research is essentially concerned with the pursuit of knowledge in the situated contexts as experienced by human subjects.

1.4 Origins of the research.

I have been a teacher educator since 2001 and have watched beginning teachers in FE ‘fight for their souls’ (Ball 2003:217). I have witnessed teachers engage in frustrated battles between safeguarding their values and philosophies whilst being compelled and coerced into fulfilling the excessive demands of FE policy discourse and practices. At the same time I have been reflexively searching for who I am as a teacher educator (Greene 1988) and how I can support beginning teachers in preparing them for the world of FE. For me it is safeguarding and guiding each teacher to navigate their own pathway towards their own pedagogical praxis despite the ‘labyrinth of performativity’ (Ball 2003: 220).

In this thesis I employ the term pedagogical praxis to explain the situated contexts and actions of beginning teachers where praxis is an ethical and political conduct and where Higgins states ‘praxis is where knowing and doing become fused and where freedom is enacted’ (Higgins 2011: 407). Similarly, Taylor (2016: 2) claims that ‘teaching praxis provides informed and committed action’ and thus connects an awareness of the socialised demands of teaching and the teachers own moral and ethical stance. In this context pedagogical praxis is employed to establish a relationship between socialisation processes into FE teaching and each beginning teacher’s subjectification. In short the study explores how beginning teachers see themselves as thinking and acting subjects in the world of FE (Arendt 1958, Biesta 2013).

As previously stated, I have employed Biesta's (2013) theoretical views of socialisation and subjectification as a framework alongside Arendt's (1958) theory of action. I aim to explore how beginning teachers negotiate judgements between socialisation processes and their own subjectification towards their emergent pedagogical praxis in FE. Thus it is my intention to explore the complex and dynamic relationships between 1, socialisation processes into teaching in FE (the political discursive and managerial practices within FE and initial teacher education), 2, Arendt's (1958) theory of action and 3, FE beginning teachers' subjectification (self-disclosure through judgement making and action) towards informed and enacted pedagogical praxis.

1.5 Development of the enquiry.

The focus of the study emerged from the reflexive experience of undertaking a pilot study during the taught doctorate programme. This was a small-scale trial study to examine key concepts and my theoretical interpretations of Biesta's and Arendt's work. My initial aim was to investigate a 'sense of self' and 'freedom' as a FE teacher and the study involved using conversational interviews with two former PGCE students to establish their meaning making towards 'freedom to be self as teacher' in FE. My experience of undertaking the pilot study led me to see how some concepts and researcher assumptions can undermine research outcomes. I was ambitious and naive as the theoretical framework was unclear and the methodology and sample size were weak. The pilot study had too many failings to be educational research however I encouraged the two students to employ their stories towards a successfully published piece in order to have their voices heard.

1.6 Purpose of ITE in FE - qualification, socialisation and subjectification.

As previously stated the aim of the thesis enquiry is to explore the relationships between socialisation into teaching and beginning teachers' subjectivities in judgement making towards an informed pedagogical praxis by employing Arendt's (1958) theory of action. The purpose of ITE in FE is to provide a programme of study, which leads to a recognised qualification. This involves combining academic study and work based practice. The initial teacher education (ITE) programme mirrors Biesta's (2013) three domains for the purpose of education: qualification, socialisation and subjectification. There is a complex and dynamic interaction between education and socialisation processes within ITE and of course there are human interactions; there are the people who are 'subjects of action and responsibility' (Biesta 2013: 1). In this way there are interwoven and complex dynamics between becoming socialised into an existing world and the lived experience of subjectification. The latter comprises of the way a person transforms themselves into a subject or person within the world. Both Arendt (1958) and Biesta (2013) share similarities in how they discuss the challenges of socialisation processes for human subjectification and both agree in the importance of collective, political and moral debate. It seems that the role of ITE in FE is, therefore, about negotiating the significance of political, theoretical and moral debates about the purpose of FE and subsequently becoming a teacher in such contexts.

The Office for Standards in Education (Ofsted) offers a partial but powerful view on the purpose of ITE. It is well documented on how inspection of ITE in FE scrutinizes the purpose and quality of ITE (O'leary 2013). However Ofsted sees its role as setting standards of performances and expectations for ITE in preparing beginning teachers to be employed in FE (Ofsted 2015). The implication is that one Ofsted framework covers four aspects of ITE (early years, primary, secondary and FE). The working conditions in each education area are

fundamentally different; particularly as ITE qualifications in FE are deregulated. More recently the Department for Education (DfE 2016) argues that teaching can only be learned in the classroom through an apprenticeship model of learning and we are now witnessing an emergence of FE teacher apprentices. The apprenticeship model of learning is endorsed by current neoliberal education policies and sits within marketised principles. This political context, neoliberalism, focuses on a particular type of compliant and efficient socialisation process. In this way apprenticeship model of learning is more likely to be promoted by governments that are anti-academic thinking and anti-Higher Education (HE). This shift in ITE provision has the potential to move towards greater emphasis on socialisation processes within organisational cultures as opposed to the vision put forward by Biesta (2013). That said, we are still yet to see the impact of such a move.

1.7 The PGCE course in question.

The ITE course for this thesis offers an embedded approach to learning through academic study, research, reflexivity and placement experiences within FE settings. I have employed a small-scale case study approach (Yin 2012) which was taken from my tutor group. The local context derives from a PGCE offered at a West Midlands post-1992 University and is taught in partnership and collaboration with local FE colleges, adult education providers and sixth form academies. The research focuses on a generic (varied curriculum specialisms within FE) route, which is designed for a wide range of FE, sixth form and adult education subject disciplines. This particular PGCE in FE course is designed to meet the ETF Professional standards (ETF 2014) and has at its heart a model of critical reflective practice (Brookfield 1995, ETF 2014). Beginning teachers engage with university study at level 6 and 7 (Further and Higher Education Qualifications FHEQ) and complete 120 hours teaching practice in an FE teaching environment. The beginning teachers complete a number of formative and

summative tasks including; a pre-course learning autobiography, on-course ongoing reflective journaling and an end of course final story of becoming a FE teacher. It is these tasks that have been employed to create a narrative case study.

1.8 Focus and methodology for the thesis.

I have employed a methodology that derives from my ontological stance and epistemological reasoning and in doing so have adopted a narrative and interpretive approach. A narrative case study was crafted using Thomas' (2011, 2012) responses to the seminal work of Stake (1995) and Yin (2009). I anticipated employing a methodology that best connected to conversations between the characteristics of both phenomenological and critical realism; it has not easily been achieved. My main priority was to ensure that the experiences and voices of the participants were as true and credible as possible (Schwandt, Lincoln and Guba 2007). However, I am aware that narratives and stories are still created from subjective experiences in particular contexts at a particular time (Thomas 2011). Arendt and Biesta employ narratives and storying to bring human experience to the surface and visible in political and research debates.

I have been influenced by Thomas' (2011: 23) reasoning of 'phronesis and practical wisdom' in case study research. Thomas (2011: 33) argues that 'it is phronesis that enables the construction of the good case study, its critical reading and its use'. The methodology and methods for data generation are also shaped by reading Frank's (2012) work. He argues that it is in narratives that the participants' stories breathe and can be employed to explore making sense of lived experiences. I have also been impressed by Connelly and Clandinin's work where they argue that participants' narratives show 'the ways in which they experience the world; the teachers are the storytellers and characters in their own and other's stories'

(Connelly and Clandinin 2000: 2). I believe that, in this thesis, narratives and storytelling are a means of communication and sharing experiences; both politically and personally.

The PGCE is designed around Winter's (2003) patchwork text approach to assessment in HE. The patchwork text approach includes confirmation of learning within a variety of narrative patches. For the purpose of this study the narrative patches include; pre-course learning autobiographies, on-course reflective journals and an end of course final written story. Conversational vlogs (prompted self-video recording) provided a further opportunity to explore beginning teachers' meaning-making experiences. The vlogs were employed nine months after the PGCE course had been completed. The additional vlog narrative patch offered opportunities to revisit the participants PGCE experience within their first year of teaching contexts. Thus the research design is shaped by a narrative, textual and dialogical case study methodology (Connelly and Clandinin 2000, Thomas 2011, 2012, Frank 2012). It was important for me to employ a methodology and methods that embrace and acknowledged the lived experiences of beginning teachers.

The participants' patchwork texts are employed to create a narrative case study within the context of a PGCE in FE (2014-15). Thus narratives have been employed to explore six beginning teachers' experiences of becoming a teacher in FE in England and whilst this is ultimately about their experiences it is anticipated that it will, in the very least, inform my practices (Etherington 2004). The participants' narrative texts were selected at the end of their PGCE course. I have employed the storied experiences of beginning teachers to ascertain and represent their perspectives and voices in exploring the complex and dynamic relationship between socialisation and political discursive practices in FE with their lived

experience of becoming teachers and how their pedagogical praxis emerged. So coupled with a budding theoretical framework and my own reflexivity, I aim to explore:

- 1) The relationships between socialisation processes in ITE FE and beginning teachers' subjectification.
- 2) What the relationship between socialisation and subjectification means for beginning teachers' emerging pedagogical praxis.
- 3) The ways in which beginning teachers' stories show the conditions of FE in shaping their judgements about who they are becoming as teachers in FE.

1.9 Summary of chapter and proceeding chapters.

In summary, the context of the enquiry is FE initial teacher education (ITE) in England and the research is positioned within an Arendtian theoretical framework and employs Biesta's (2013) philosophical work on the purpose of education. The study offers a theoretical exploration of six beginning teachers' varied experiences of becoming a teacher in a politically entrenched FE. The political context of FE is discussed in more detail in the subsequent chapters and offers a situated context of the thesis. Biesta's (2013) purpose of education provides key concepts for exploring the six beginning teachers' experience of socialisation in FE and their own subjectification in enacting their educational judgments towards an emerging pedagogical praxis. The study aims to highlight the relationship between Arendt's (1958) theoretical concepts and Biesta's (2013) relationship between the domains of socialisation and subjectification. This thesis consists of 5 chapters.

The literature review is where I present the context to the study and my reasoning behind the thesis, written in two parts. The first part of the literature review is where I introduce the political context for the study and is fundamentally about exploring the political landscape for FE and ITE. The second part of the chapter offers a review of the literature and introduces a theoretical and conceptual framework based on Arendt's (1958) theory of action. The literature review engages with critical conversations between Arendt and identified literature

about becoming teacher in FE. The review also includes Biesta's work on the purpose of education and together aids a process of orientation which has been an inspiration to my own development as a teacher educator. The literature combined with my findings has influenced a more informed theoretical understanding of becoming a teacher and has shaped my own philosophical thinking about the powerfulness of being human. I believe this process has added to my own pedagogical praxis and the beginning teachers in my care.

In chapter three I explain my choice of methodology and the process for data generation and the methods selected are also presented. This chapter shares the significance of narrative case study and storytelling in qualitative and interpretive research. This chapter explains how phenomena are brought to the surface as subjects share and story their varied lived experiences. Furthermore, the chapter explains how the stories are developed through a patchwork text approach (Winter 2003). The patchwork text (PWT) derives from an array of storied episodes, which are employed to create an overall narrative of experience over period of time. A pattern derived from Biesta's three domains for the purpose of education and was employed to generate data from the patchwork narrative. A table was developed using Biesta's three domains as subheadings: qualification, socialisation and subjectification. Narrative patches were placed within the table to explore where Arendt's concepts were most likely to be experienced by the participants. The use of colour coding and annotations allowed for movement of thought and cross checking. Early generation of data allowed for themes to surface and were again explored in relation to Arendt's theoretical concepts and the literature review.

The presentation, interpretation and analysis of data are discussed in chapter four. This chapter combines themed narrative extracts as vignettes and citations in conversation with the

literature review and Arendt's theoretical concepts. This chapter also provides a synthesis of the main findings presented in relation to the research questions directed by the empirical evidence and my interpretations.

Chapter five is about concluding and horizon gazing; the chapter offers an interpretive and philosophical stance about initial teacher education (ITE) and the importance of the PGCE classroom as a space for deliberation and freedom. Furthermore this chapter returns to Arendt's political thinking about human action in relation to beginning teachers in FE. The chapter also offers a space for my reflexivity where I share my subjective experience post completing and writing the thesis. The chapter concludes with recommendations for further consideration.

Chapter 2 – Literature review

The literature review is written in two parts to provide an introduction to the field of political practices in FE and the theoretical framework and concepts for the study. Part one discusses the political context for the thesis; including government policy for initial teacher education in FE. Then wider political considerations for teaching in FE are considered by offering a review of literature and showing a critical awareness of current and recent empirical research into the preparation, identity, and situation of beginning teachers. Part two of the chapter focuses on the theoretical and conceptual frameworks where a detailed discussion of Arendt's theory of action is explained. The final part of the chapter considers Arendt's theory in relation to the political context of teaching in FE

Literature review (part one) – the political and policy context of initial teacher education (FE).

2.1 Political debates influencing FE teacher education and teaching.

The study is, in part, contextualised by policy and the political influences shaping initial teacher education (ITE) in FE in England. Current monitoring and quality regulations for initial teacher education have been shaped by traditions within compulsory education (primary and secondary schooling). Carter (2015) reviewed ITE and highlights the importance of engagement with educational research as being crucial for beginning teachers' professional development (DBIS 2015: 22). Carter acknowledges that good teaching transforms lives, creates social change and a fair society (DBIS 2015: 25). Nonetheless it is recognised that beginning teachers need to develop resilience to manage workloads, emotional stress and engage with self-regulation. The implication of education policy is that

compulsory education often takes precedence over any FE provision. Yet it is often FE that provides a second chance education, transforming lives through widening participation and for those who have been failed by their schooling experiences (Duckworth and Smith 2018). On an annual basis, during 2007-2010, more FE teachers were engaged in ITE programmes than the entire Primary and Secondary teacher trainees combined (Crawley 2012). Yet FE initial teacher education continues to experience confusion through obscure political agendas of regulation, deregulation and re-regulation. There has been a history of uncertainty about how to manage, monitor and regulate ITE in FE. Prior to 2001 a qualification to teach in FE was optional however the New Labour government (1997) began a series of reforms that would overhaul FE with the objective of making it more effective, and thereby meeting the wider objective of creating a more productive workforce (Burnell 2016). One of the many reforms was to introduce a system of inspection by placing FE into Ofsted's remit (Burnell 2016). In 2003 Ofsted criticised the failings of ITE for FE and put forward several recommendations to bring ITE (FE) in line with that of compulsory education.

It was recognised in the Lingfield Report (2012) that 'too many external controls in further education, leech away powers from those who need them to work confidently and creatively in the service of those they care most about: their students' (Lingfield 2012: ii). Furthermore Lingfield (2012) considered the turbulence of government policy towards FE over past decades and the impact that policy has had on FE teachers in their situated contexts. By 2012 FE ITE once again became de-regulated and so over a relatively short period of time, for education (2001-2015), ITE FE had witnessed the implementation and abolition of the Further Education National Training Organisation, FENTO (1999-2003) and the rise and fall of Lifelong Learning UK, LLUK (2003-2011). Following the General Election in May 2010, amongst other changes, the new Coalition Government (2011-2016) dissolved LLUK and

specifically transferred the functions of the Qualifications and Skills Team (UKQST) to the Learning and Skills Improvement Service (LSIS). By September 2011 LSIS had issued guidance to providers on the content of teaching qualifications for the sector and this afforded them an opportunity to review the associated standards.

However, the Education and Training Foundation (ETF) was soon established consuming the Institute for Learning (IfL) agenda and the ETF became responsible for developing the next set of professional standards for further education teachers (ETF 2014). The ETF is supposedly owned by the representative bodies in FE however politically there are implications as it is partly funded via the Department of Business, Innovation and Skills (DBIS). In 2014 the ETF implemented revised professional standards for FE and ITE FE continued to be under surveillance and regulated by Ofsted.

The purpose of FE is fiercely debated between political agendas, FE practitioners, researchers and academics. In 2016 the Department for Education released '*Educational Excellence Everywhere*' (DfE 2016) as part of its five year plan towards raising standards for economic success. The white paper acknowledges that some students were being failed by their school experience and proposed a way forward it to align funding, control, responsibility and accountability (DfE 2016: 4). A shift in the ITE agenda also links teacher education with how best to support school improvement. The implication is that the Government appears to be shifting ITE provision to a workplace setting and away from the scope and opportunity for integrating theoretical and disciplinary knowledge that informs FE teacher professional development and knowledge (Loo 2012). Rather the political move appears to be towards an apprentice model of learning; where school leaders can decide who to recruit and what to pay them (DfE 2016; 12). The DfE (2016) white paper is limited in discussions about FE

nonetheless it seems that FE ITE's role and purpose in preparing beginning teachers continues to be confronted, challenged and contested along ethical, political and research lines.

2.1.1 Policy context for the study.

FE is probably the widest educational field in the UK (ETF 2014) which, as previously stated, has undergone significant changes and continues to be in an uncertain situation. Lucas (2004) discusses how further education has moved from being in a state of 'benign neglect' by central government to one that has grown in importance to policy makers and in turn has become more and more regulated. Key drivers underpinning policy changes in FE relate with dominant discourses of economics and marketisation. Ball (2001) critically discusses education reform and the role that powerful agents such as the World Bank and the Organisation for Economic Co-operation and Development (OECD) have had on shaping policy initiatives for education. Ball (2001) asserts that education reform realigns public sector organisations with the methods, culture and ethical system of the private sector and thus organising human forces and capabilities into functioning networks of power (Ball 2001: 216). Shain and Gleeson (1999: 446) critically discuss the incorporation and marketization of FE and the economizing of education. They argue that the business of FE is to be understood with reference to wider reforms such as de-professionalisation and re-professionalisation through the politics of knowledge, power and social organisation. Similarly Loo (2012: 338) argues that neo-liberal policies seek to create market conditions to reform a perceived inefficient and unproductive public sector such as FE. In this way policy rhetoric constructs a notion of a knowledge in which national competitiveness is dependent upon the skills of its labour force (Avis 2005). Furthermore within this rhetoric education is to develop labour that is capable of adding value to the production process (Avis 2005:212). In this way it can be

argued that neo-liberalism and policy rhetoric has the scope to impact on what FE educators might become.

In 2015 the DBIS produced a white paper *Reviewing Post-16 Education and Training Institutions* which considers the purpose of FE in terms of productivity, efficiency and economic growth. This review states that FE is in once again in need of a major reform to maintain a very tight fiscal discipline (DBIS 2015: 3). FE institutions are to become more resilient, efficient and competent for economic productivity. The political review of FE is very much in line with neoliberal ideology where efficiency and fiscal concerns outweigh the scope for transforming meaningful lives through further education (Smith 2017). The wider purpose of FE for promoting and supporting social and moral justice appears neglected in the DBIS (2015) review as it is in the Common Inspection Framework (Ofsted 2015).

2.1.2 Introduction to the politics of teaching in FE.

Ball (1997) argues that education policies and practices involve a constant, complex and dynamic mix of power, challenge, confusion and choice. He argues that 'education policy as practice is created through dominance, resistance, chaos and freedom' (Ball 1997: 11). What is emerging here is there is a constant and complex negotiation of interplay between politics, policy and teachers' negotiated practices. It is recognised by Ball (1997: 10) that 'policies are crude and simple whereas practices are sophisticated, contingent and complex. Similarly Biesta (2013) claims that both political and philosophical subjectivities involved in experiencing and interpreting education policy shape a dynamic and uncertain world of teaching. The interpretive nature of language in education policy is also implicated by the human world of teaching (Brown 2017). These dynamic complexities offer hope for the possibilities and purpose of FE. Coffield (2017) calls for reclamation of the language and

practice of further education which resonates with politics of social and moral justice. The work by Smith and Duckworth (2018) also emphasises the significance of FE as a place of moral and social education in transforming lives.

Nonetheless it seems that the whirlwind of policy reforms in FE is shaped by the current governments' obsession to control education for economic growth (Coffield 2006). Similarly Dennis (2017) claims that FE is a business in marketised times and Smith (2017: 6) states that the political landscape shaping FE continues to be 'influenced by neoliberal structures of government and cultures of performance'. Here Smith (2017) asserts that neoliberalism refers to a hegemonic ideology or as Ball (2003) claims an ideology that constructs new meanings around a performativity that undermine FE teachers' values in a 'fight for their soul'. Performativity derives from the definition of regulation of professional life in relation to bureaucratic targets, measures and sanctions (Ball 2001).

Strategies to increase the performativity of FE teachers can be witnessed in the shadows of policy of compliance, efficiency and notions of professionalism. The relentless reforms of FE are reflected in a political desire to improve FE teachers' professional skills and knowledge and prioritise teaching and learning as the main driver for 'continuous improvement' (O'Leary 2013). The emergence of regulatory systems like quality assurance and observations are in place to monitor and normalise teacher behaviour and performance. Here the governance and control of FE teachers has been implemented through higher levels of surveillance and tighter performance management (Coffield 2006). Furthermore 'cultures of performativity in FE deny teachers' risk taking, impede creativity and innovation' and thus teachers are more likely to become conservative and compliant (Avis 2005: 12-13). It seems that 'the daily lives of teachers are driven more and more by the extrinsic demands of

performance, competition and comparison putting them under greater and greater stress' (Ball 2016: 23).

Biesta et al (2017) warn that political discourse is powerful and persuasive in shaping the experiences of teachers; they continue that 'teachers' practices are not only the outcome of their judgments and actions but are also shaped by structure and cultures within which teachers work' (Biesta, Priestley and Robinson 2017: 40). Furthermore Topper (2011) claims that policy works as an inconspicuous gentle shift to defy freedom and is employed to coerce and constrain behaviours. In this way it seems that FE teachers' lived experiences are part of a complex tapestry of politics, policy and practice. Thus the political climate of education in marketised times and within regimes of performativity is damaging teachers' wellbeing and enthusiasm (Ball 2016). Systems of 'performativity displace humanity with the emphasis on productivity and calculability; fundamentally performativity render complex social relations and processes into numbers or labels' (Ball 2016:24).

Historically, MacIntyre (1999) argues, there has been a 'demise of the political actor and now we have social roles and identities which impact on capabilities and opportunities to engage with political debates and practices' (MacIntyre 1999: 135-136). The emergence of professional identities and the role of the FE teacher are changed under managerialism and performativity models; corporate culture overshadows solidarity and self (Ball 2003). Thus what it means to be a teacher is subtly but decisively changed in the processes of reform and discursive interventions (Ball 2003: 218). FE becomes a 'commodified education market place where government imposes throttling systems' to ensure compliant and unquestioning behaviours (Page 2017: 40). In doing so college managers employ bureaucratic practices to ensure teachers' thinking and actions are subservient to college systems and organisational

norms (Daley et al 2017). Likewise Colley et al (2007) argue that a political climate of performativity is increasingly impacting on FE teachers' pedagogical relationships, roles and responsibilities (Colley et al 2007: 175). Similarly Crawley (2015) points out the difficulties in conceptualising what it means to be a teacher in FE; he asserts that these complications are due to the parasitic external controls in FE that impact on teachers' sense of self.

Hayden (2013: 240) warns that 'the efforts to standardise educational practices impedes the kind of educational process needed to sustain human creativity and flourishing in intellectual and ethical development'. Furthermore political and managerial discursive practices mean that teachers are no longer encouraged to have a rationale for practice (Ball 2003). In FE, policies that endorse unquestioned, standardised and normalised practices are restrictive and thus the 'one size fits all' approach is too reductionist (Dennis 2017). Furthermore this approach denies the symbolic, interactive nature of the web of human relationships holding unique individuals together (Canovan 1984). Similarly Ball (2003) claims that, in education, 'the alienation of the self, the displacement of individual qualities leads to inauthentic practices and relationships' (Ball 2003: 222).

Brown (2017) warns that in FE the politicised market becomes a driving force which transforms power in FE settings. It is well documented that FE policy is underpinned by neoliberal ideals (Daley et al 2017) where policy becomes the point of rule to guide, manage and discipline teachers' behaviours (Dennis 2017). It is in policy and political discourse where teachers' behaviours are controlled and normalised and often through fear and anxiety (Brown 2017). Page (2017) claims neoliberalism provides treacherous external forces for FE and that some people will use policy and tyrannical behaviours to legitimise their power over others (Page 2017: 34). Similarly Dennis (2017) asserts that some people use oppressive

behaviours to create feelings of fear and anxiety in others and these behaviours aid certain modes of governance including self-governance. Here the behaviours of some human subjects impose the ‘terrors of performativity’ (Ball 2003) to control and discipline others. An implication of oppressive cultures in FE leads to teachers’ experiencing ‘sleepless nights, stress and a feeling of having to justify the unjustifiable’ (Dennis 2017: 28). Yet in FE there are no rulebooks or guidelines to support FE teachers; there are only external and internal regulations based on an interpretation of an enforced accountability, performativity and compliance.

Recent and empirical research echoes the complexities and contradictions between political reforms of FE education, the interpretive and discursive nature of policy based discourse and human action. Sachs (2001: 150) argues that reforms which concern devolution and marketization give rise to paradoxes about the nature of teaching as a profession. Likewise Gleeson et al (2005) contend that professionalism is being reworked from within and outside the conditions of FE practice. The point raised by Page (2017) that neoliberalism employs tyrannical practices to control teachers is not as powerful as it first seems. Empirical studies are critical of models of professionalism that follow the logic of the market and corporatism (Colley et al 2007). Unlike Page (2017) the aforementioned studies claim that FE teacher professionalism entails fluid, creative responses to de-professionalization and bureaucratic re-professionalization (Shain and Gleeson 1999). Political and policy discourse might very well influence teachers’ actions however it is not a straightforward process.

FE teacher professionalism must be seen as flexible and sometimes scattered; certainly changing and dependent on context (Stronach et al 2010). It appears from empirical studies that FE teachers work strategically and tactfully to negotiate political conditions in making

sense of their own professionalism. In addition, empirical studies explore how FE teachers cope with a loss of autonomy and control (Orr 2012). Here, Orr (2012: 60-61) argues that managerialist cultures work to alienate people so that they may experience alienation from humanity (Orr 2012: 60-61). Perhaps it is through the alienation of teachers that some people are capable of employing tyrannical behaviours to control others (Daley et al 2017). This echoes earlier work by Shain and Gleeson (1999) who critically discuss how a politics of knowledge, power and social organisation arises through re-definitions of the professional FE teacher. They contend that managerial regulation and control aims to create monopolistic professionals. The implication here is that political practices do not work in isolation from those who impose and enforce managerial practices. Brown (2017) echoes this point and warns that teachers' behaviours are normalised through fear and anxiety.

Political reform agendas have challenged traditional conceptions of teacher professionalism and issues of teacher autonomy (Sachs 2001:151). These lines of argument suggest that managerialism connects with the identities and experiences of teachers to the extent where compliance replaces judgment (Shain and Gleeson 1999: 450). Similarly Orr contends that the way in which beginning teachers learn to cope with bureaucracy and workload replaces autonomy and judgment with technicality (Orr 2012: 58). Loo (2012) also identifies that political discourse is promoting a practical and craft like approach to teaching and argues that a technical approach to teaching, away from theoretical frameworks, leads to inferior professionalism. Yet Shain and Gleeson (1999) argue that FE teachers respond, mediate and make sense of managerial discourses through resistance, compliance and strategic compliance. So the extent to which the neoliberalism and managerialist practices impact on a monopolistic FE professional is contested and disrupted through teachers' ability to cope and / or make sense of their situated contexts. In this way, FE teachers' capabilities of shifting

landscapes of professionalism through judgment, mediation and action continue to be debated.

An overview of research suggests that teachers continually respond to education reform and political discourse in a constant negotiation and re-establishment of their professional identity (Sachs 2001). Teachers' own professionalism is mediated by their own experience in FE and in their own beliefs and values about what it means to be teacher and the type of teacher they aspire to be (Sachs 2001 : 15). The relationship between neoliberalism, managerial cultures and FE teachers' experience is complex where, even in the treacherous conditions outlined by Page (2017), teachers have the capabilities to think and act. Avis and Bathmaker (2005) argue that an activist teaching profession can counteract the tendency towards a state controlled and regulated teaching profession. Like Sachs (2001) they also draw on a language of possibility one which is rooted in teachers' lived experience. In their study questions are raised about the conditions in FE creating tensions between accommodating the demands of FE and teachers' own agency.

A key implication then is how managerial discourse and practices act as a form of control promising autonomy through accountability, but in fact promoting the intervention of micro level control over professional practice (Colley et al 2007: 175). Managerial practices are subtle but powerful intrusions in the way in which some teachers assert power over other human subjects and where resistance, compliance and/ or strategic compliance become limited options over agency. Stronach et al (2010) assert that the teacher is located in a complicated nexus between policy, ideology and practice. They consider the ways in which discursive dynamics come to re-write the professional teacher as split, plural and conflictual selves. Echoing Avis and Bathmaker (2005), they assert that teachers become caught between

economy of performance and ecologies of practice where they mediate between political reform cultures and own professional dispositions (Stronach et al 2010). It seems that teachers employ a variety of strategies to make sense of situated contexts through a variety of means including the ambiguities and contradictions in the FE workplace (Shain and Gleeson 1999: 453). However Dixon et al (2010) argue that regardless of individual experience there is evidence that beginning teachers in FE learn to cope with the unstable and uncertain conditions within FE. They found that many beginning teachers displayed characteristic self-awareness and reflexivity whilst managing a lack of control over so much of their situated context in college. Neoliberal ideology and managerial practices impact on the conditions and experiences of FE teachers and whether teachers learn to cope with such challenges (Dixon et al 2010, Orr 2012) or engage as activists through a variety of means (Avis and Bathmaker 2005) or indeed survive through strategic compliance, there still remains the question about the role of human political and ethical action and agency.

Interestingly current and recent empirical research suggests there are implications of human action in shaping professional identity and FE situated experiences. Dixon et al (2010: 385) recognise that relational contexts had significant impact on beginning teachers' experience. Likewise Orr (2012) found that there are implicit and explicit examples of the ways in which relational contexts impact on beginning teachers' early experiences. In this way neoliberal ideology and managerial practices do not necessarily have supremacy in dictating professionalism as their influence is strengthened or weakened by teachers' actions (Evans (2011).

Dixon et al (2010) argue that it is important for ITE to strengthen the professional knowledge of beginning teachers in order to support beginning teachers' critical engagement and

reflexivity of what they experience in placement. Similarly Orr (2012) concludes that ITE should be directed towards supporting teacher autonomy. However, how this is to be achieved is easier said than done (Gleeson et al 2005). Sachs (2001:150) calls for collaboration and collegiality in which she proclaims are cornerstones democratic discourses and where both collaboration and collegiality support the development of an activist professional identity. Perhaps a reinstatement of trust in the teaching profession can be achieved by rethinking the very idea of teacher professionalism and its practice where democratic and participative principles can exist (Avis and Bathmaker 2004). In this way an activist professional engages in collaborative and participatory practices and takes responsibility for their own professional development and ongoing transformation of practice (Avis 2005: 214). How this might be achieved derives from ensuring the significance and inclusion of knowledge in ITE which is research-based and collaborative (Loo 2012: 345). Similarly Orr (2012) argues that beginning teachers need to be educated as teachers rather than trained to cope.

2.1.3 Summary of the political context of FE education.

This thesis employs Arendtian theory to engage in conversation about the political context of FE teaching and explores beginning teachers' experiences of becoming a FE teacher. The thesis explores the extent to which the socialised political and human conditions within FE shape their subjectification and subsequently their emergent pedagogical praxis. Arendt was affected by the emergence of despotic rule and the rise of a repressive administrative state. Her autobiographical experience of being a Jew in Nazi Germany informed her political thinking and theory of action. She saw the shift towards abhorrent conditions of control and called for the need for power to be claimed in subjectivity and acted through agency (Allen 2002).

Hillier (2015) applies Arendt's thinking and asserts that FE teachers can act as change agents in subtle and overt ways (Hillier 2015: 167). Arendt's work often has a central concern with the interrelationships between the concepts of power, subjectivity and agency (Allen, 2002: 132). Biesta (2017) and Allen (2002) see subjectivity as a preconception of agency in that 'one cannot have the ability or capacity to act unless they are thinking subjects' (Allen 2002: 135). Allen (2002) claims that Arendt's concept of action challenges the idea of repressive power relations. My experience of FE and initial teacher education has led me to believe that teachers make a difference by '*how*' they are within the many roles that FE demands. As previously stated, I have been involved in FE for over twenty years and I have witnessed the dynamic and often conflicting experiences that FE teachers have; I have listened to their stories in how they manage the constant negotiations between power dynamics and their moral, ethical selves (Hillier 2015: 168).

Literature review (part two) - Theoretical context and concepts.

I have discussed the constant and unclear political shifts in FE which impact on teachers' varied experiences in FE. This part of the literature review includes an introduction to Arendt's political and philosophical work. Fundamentally Arendt (1958) sees the political capacity of actors resulting from their 'ability to draw themselves above the flux of phenomena and assert their existence as moral agents' (Marshall 2010:368). Thus the following discussion relates to critical approaches to FE and Arendt's theory of action. Part two of the literature review also weaves in other supporting theoretical concepts pertinent to this study such as: socialisation (Biesta 2013), deliberative space (Hillier 2015) and pedagogical praxis (Taylor 2016). The literature review chapter concludes with a synthesis of

Arendt's thinking, theoretical concepts and the political context of FE to support the research design for the remainder of the thesis.

2.2. Arendtian concepts and theoretical conversations.

In chapter 1 I explained how my lived experience including my education autobiography had an impact on shaping my emerging positionality as a social and education researcher. I wanted to explore the ebb and flow of human interaction set within power relations and seemingly oppressive systems; not only to find out how people make sense of their experiences but also how they might change or adapt their future experiences. Initially, the hope offered by Heidegger's phenomenological approach being in the world resonated with me but there was still something missing. I kept asking '*what would this look like in extreme political systems like in Palestine? Or 'How would this work with regards to racism? Or sexism'*'? I explored supporters of Heidegger's philosophical work or those who critiqued his work from a political stance and I came across Hannah Arendt. She was not only a student of Heidegger but had been romantically involved with him. Her lived experience, as a Jewish woman, her philosophical education through the teachings of Heidegger and the onset of world war two from Nazi Germany led to her theory of human action. She employed her experiences to 'examine the dynamics of political action at length' (Williams 2015: 1).

The thesis is predominantly contextualised by Arendt's (1958) theoretical concepts from *The Human Condition* and in particular her theory of action including concepts of 'natality', 'space of appearance' and 'word and deed'. It is here where her work is echoed in Biesta's (2013) three domains for the purpose of education. Interestingly her views are threaded in Biesta's explanation of both socialisation and subjectification. These interwoven theoretical concepts are discussed, in relation to FE, later in this chapter. Arendt's theory of action

emphasises how human subjects disclose 'who' they are in action with others however she emphasises the importance of human 'words and deeds'. Furthermore a reoccurring theme threaded throughout Arendt's work is responsibility; both 'self-responsibility' through disclosure and 'responsibility for the world' through action. Again there exists a similarity in Biesta's philosophical approach to the purpose of education and notions of responsibility for other human subjects. Likewise Arendt sees how action is initiated through our worldly views where actions are understood in terms of what they mean to the actor in the world of others (Benhabib 1988).

Arendt theorised action in a way to overcome the possible erosion of human political action. Echoed in this is Allen's (2002) point that Arendt's conception of action is political and ethical at the same time. Human action is always a web of intersecting interactions where thinking persons are distinct individuals engaged in the lifelong endeavour of attempting to make sense of their experiences (Canovan 1984). For Arendt human plurality, the basic condition of both action and speech has the twofold character of equality and distinction (Arendt 1958: 175). In this way the properties of Arendt's concept of action suggests that effects are felt in the 'intangible web of human relations' that exists 'where humans live together' (Arendt 1958: 183-184). Thus Arendt sees action as a genuine form of praxis guided by a moral disposition; where thinking, saying and doing work in harmony so as to disclose our authentic humanness. Arendt argues that to act means to take up initiative, to begin and in doing so 'begin to be somebody' (Arendt 1958: 176).

What is significant for Arendt (1958) is that action can only take place in the presence of others; in plurality. Here Arendt (1958) insists that individuals are inescapably plural because even if the intent of our actions might be wholly self-regarding, the outcomes of our actions

are not only ours once unleashed into the world (Arendt 1958). Like Biesta's (2013) view of subjectification, Arendt claims that, the world and the other persons in it determine our actions; 'our thoughts might be ours alone, but our actions are for everyone' (Arendt 1958: 184). Arendt (1958) continues that action discloses who the actor is, as well as the world that situates action. She sees that we shape the way we see ourselves by being in the world with others and engaging in an 'active life' (Stonebridge 2016). In this way, Arendt (1958) sees plurality as a shared communitarianism through difference and dialogue; she insists that action occurs in the context of plurality, which she posits as the essential condition of human life (Tchir 2017). Furthermore Arendt argues for a shared democratic political space for promoting individual flourishing and happiness; where civic participation is very important (Stonebridge 2016).

Arendt (1958) asserts that we are born into a world of human affairs and through plurality, thoughtfulness and action, natality exists. We are constantly reborn through our human interactions where we initiate new beginnings and new experiences. Her view of natality also resonates with Coffield's (2017) call for reclaiming the language and practice of further education where she describes natality as a shifting language and meaning that also creates new contexts through further meaning making opportunities in a political world (Champlin 2013). Perhaps it is Arendt's concept of natality that connects a relationship between socialisation and subjectification; we are born into a world that we might change.

Arendt's (1958) view of 'natality' is where we are born into the human world and through our actions in plurality we are constantly beginning anew. Her concept of natality offers a fluid and interactive dimension to the relationship between Biesta's (2013) domains of socialisation and subjectification. Arendt asserts that 'human beings are born into the world' and each person born represents unknown actions and possibilities, finite in person but

infinite across humanity as actions and possibilities stretch into the future' (Arendt 1958:173-96).

The experience of natality is also initiation; an opportunity to begin something new and experience freedom. Higgins (2011) argues both self-disclosure and initiative are united in Arendt's concept of natality. Who I am is *how* I am in social contexts and my initiative shows in my interactions with others. Champlin (2013) explains;

'natality does not force, but continually allows action by holding on to the shifting materiality of language, its ability to take on new meanings in different contexts of use rather than fall into a strict division between signified and signifier, will help us follow the unique temporal aspect of Arendt's conception of freedom' (Champlin (2013: 158).

Here Arendt's natality does not impose but continuously enables action and thus maintains that every individual holds the promise of a new beginning where to act means to be able to seize an initiative and where subjectification is revealed in judgment and through enacted praxis. For Arendt the essence of education lies in its connection to natality and action (Higgins 2011: 205).

2.3. The need for space of appearance: socialisation and subjectification.

Arendt employs the term 'space of appearance' whereby social interactions facilitate human beings coming into presence; it is dynamic and humanly constructed (Schutz 1999: 352).

Higgins (2011) explains that in plurality, through social interactions human subjectification is disclosed and revealed. It is through our interactions with others; in the 'space of appearance that no human being can refrain from and still be human' (Arendt 1958: 176). Her earlier concept of natality, to begin anew, and now the space of appearance provide scope for change and emergence within the socialisation processes and into the political arena of teaching in FE.

The space of appearance is significant in Arendt's political work particularly as she was critical of the rise of an administrative, bureaucratic state and the onset of social regulation as an aspect of modern society (Canovan 1994). Arendt viewed normalised society as a shift towards banal sameness and desire for uniformity (Schutz 1999). Furthermore she describes the rise of normalised society not as a creation but as a destruction of spatiality (Schutz 1999: 356). Earlier in this chapter, I explored some critical perspectives on how FE is becoming governed more by neoliberal ideals and managerialism. From my experience I have witnessed significant changes where FE teachers are becoming restricted by corporative regimes and standardised practices.

Arendt claims that normalising human behaviours, constructing social identities and organising social categories cannot define the human subject. Champlin asserts that it is in the space of appearance whereby employing speech and action that 'humans appear to each other as something more than simple physical objects and this defines them' (Champlin 2013: 156). In addition Higgins (2011) claims that Arendt sees human action, through words and deeds, in the space of appearance as an initiation where new beginnings can change, transform and/ or conserve the world in which others live. Arendt argues that a person's action has a revelatory character; where words and deeds initiate and influence meaning and experience (Arendt 1958).

Arendt holds that political freedom does not appear in the realm of thought or of feeling, but rather in the shared political world of human interaction, through action, as a demonstrable fact (Arendt 1968: 149). Topper (2011: 357) asserts that Arendt offers 'an account of politics that identifies speech and action as the primary modes of political engagement' where 'to be actual is not to realise a potential set of dormant qualities within the individual, but rather to

be engaged in activity that reconceives its possibilities as it proceeds, re-tuning to the changing situation that calls for response' (Markell 2006: 11). Similarly Higgins (2011) explains how words and deeds impact through meaning and continue to be shaped by those who respond to it with stories and further deeds' (Higgins 2011: 97). He continues that 'action has frailty in as much as it features: unpredictability, irreversibility and evanescence whereas deeds can incite and rekindle meaning which rescue us from meaningless regress (Higgins 2011:100). Character of action means that 'even the smallest act in the most limited circumstances bears the seed of boundlessness because one deed and sometimes one word suffices to change every constellation (Arendt 1958: 190). It is this point that resounds powerfully across the potential of human subjects in bringing about change and beginning anew.

The boundlessness of action, through words and deeds, has the capacity for establishing relationships (Nixon 2001). The interconnectedness of humanness is complex and dynamic whereas there is more permanence of character through words and deeds working in harmony. This means that subjects engage in a constant mediation between the conditions of the world and their worldly views. Arendt suggests values of collective promising and forgiving; here she sees the subject as reaching, through word and deed, to others in a care for the world (Villa 1999). By offering promise we hedge against unpredictability of human action and with forgiveness we are able to release actors from the irreversibility of their actions (Higgins 2011: 100). It is Arendt's worldliness, a care for human affairs and associations, where human judgment is crucial. Our world views enable us to decide whether we care enough to act in word and deed and whether to conserve or change our human worlds (Nixon 2001).

2.4 Arendtian theoretical concepts applied to the political context of ITE FE.

I have outlined an introduction to Arendt's theory of human action and have already offered an account of the relentless and confusing shifts in educational policy in FE as well as the conditions in which FE teachers work. Here I intend to explore the relationship between ITE in FE and Arendt's theoretical concepts. There are a number of key theoretical concepts in Arendt's (1958) work that are significant for exploring beginning FE teachers' experiences of meaning making, action and their emergent subjectification within the political nature of FE; where a governance of managerialism attempts to control (Smith 2017, Daley et al 2017). Arendt's theoretical concepts underpin a critical interpretation of socialisation processes that promote a stop and think action. To stop and think, to take notice and respond provides opportunities to question political thinking and practices from a moral and human perspective. There is, then, the interwoven significance of self-awareness as a moral and ethical being whilst in the presence of others and through difference. The entwined relationship between socialisation and subjectification has tensions due to how we view the subject in the existing world (Eg  a-Kuehne 2009). Perhaps Arendt's concepts of natality through initiative and in the space of appearance offer scope for trust in the plurality of human action in word and deed and in doing so provides conceptual links to understand the powerfulness of human action in shaping and changing the experience of teaching in FE.

Arendt's theory of action is employed as a reminder that subjects have the capacity to think and act (Allen 2002) despite the 'ideological building blocks' of capitalist culture. Therefore this thesis considers firstly, the conditions of managerialism in FE, education policy and teaching practice (Ball 1997, Smith 2017) and secondly, the extent to which these existing conditions shape beginning teachers' subjectification and judgments towards their emergent pedagogical praxis.

Ball echoes Biesta's concerns and states that 'it is time to get back to basics; to think seriously about the purpose of education and what it means to be educated (Ball 2016: 3). However Coffield's (2017) work on FE policy based education asks the question 'will the leopard change its spots'? Coffield advocates an education policy that not only reclaims the language of education but also values practices associated with it. It is perhaps here where Arendt's theory of human action can act as a powerful reminder of how teachers' subjectivities and pedagogical praxis can bring about purposeful change.

As previously stated, Biesta (2013) claims there are three domains for the purpose of education; the domain of qualification – to become qualified, the domain of socialisation and the domain of subjectification. The PGCE employed for this thesis sits well within his vision for the purpose of education; the first domain is accounted for by the award of PGCE, a recognised teaching qualification in FE. Biesta's other domains of socialisation and subjectification are more complex. Here I intend to further explore the implications of socialisation within a political context and through an Arendtian approach.

2.5 The implications of socialisation into professional orders: the FE teacher.

Biesta (2013) defines socialisation with caution but claims that it is the way in which we become part of existing order including professional orders. Biesta (2013) argues further that socialisation is a complex concept which extends across situated contexts in education. Situated and relational contexts include human interactions which impact on the lived experiences of socialisation in FE and again Biesta (2013) accounts for '*The Beautiful Risk*' in education in his third domain of subjectification. In this way socialisation processes, into existing professional orders, are interrupted and disrupted by how FE is 'complex and adaptable and consists of a collection of individual agents who behave in unpredictable ways'

(Brown 2017: 30). The intricacies, contradictions and uncertainties of being a teacher in FE are comprehensive, often inconsistent and as Biesta suggests they are risky. Thus the web of social and human interaction means that despite the potential power of political discourse, 'paradox, creativity and surprise emerges' (Brown 2017: 31).

There are many features and qualities within socialisation processes in relation to ITE and teaching in FE. For example the process includes; academic learning, early placement experiences in FE, becoming socialised within an employing institution's culture and in all of this there is the myriad of relational contexts and teacher subjectification. The complex and dynamic situated processes and human interactions provide a multiplicity of expectations and experiences. Indeed any one FE curriculum department is likely to offer diverse socialisation experiences and interactions. The implication here is not that Biesta (2013) highlights the importance of socialisation for the purpose of education but the political contexts and the web of human relations in which socialisation processes are experienced and practised. Arendt employs the concept of natality to explain how we develop and learn through our human interactions and meaning making within situated contexts. She continues that in these encounters, we are able to initiate new experiences through our words and deeds; through human action. Similar to Biesta's discussion on the risks of subjectification, through natality, Arendt reminds us of how each person represents unknown actions and possibilities (Arendt 1958:173-96). Biesta (2006: 8) states that, 'if it is conceded that education is more than a simple insertion of the individual into a pre-existing order then it entails education has a responsibility for the uniqueness of the individual human being'.

PGCE students experience a combination of education and socialisation at the same time; education based on research and theorised practice whilst also being socialised into teaching

in a FE placement setting. Thus the relationship between socialisation into FE, education about the political landscapes of FE and the beginning teacher's subjectification make for a complex and dynamic learning experience for all. Champlin (2013) claims that natality is also a conceptual moment when one is born into the political sphere and engages with active democratic practices.

In the context of this thesis, the PGCE offers an educative stance of becoming socialised into FE teaching practices and what it means to be a teacher. It seems that the extent and variety of lived, meaning-making experiences inherent in the process of becoming socialised into existing professional orders and educated about them are considerable. Understanding socialisation processes in FE, relational contexts and the political minefield of FE means constant engagement, navigation and negotiation. Ball (2003: 218) warns that socialisation into teaching practices must not reduce human action to forms of 'ventriloquism of political discourse' where FE teachers submissively accept the dominant discourse of the day. Page (2017) also asserts that teachers must not be unreceptive in their response to political practices in FE. Page continues that to be passive in FE is rarely successful. Similarly Arendt identifies that a consequence of an unquestioned socialisation process has the potential to dissolve human subjects into mere marionettes that do nothing but react. However it is also essential that beginning teachers are aware that being insubordinate is dangerous (Hafez 2015). What we need are teachers who are well informed about education and society (Ball 2016).

Arendt's concept of natality is powerful when considering the notion of socialisation into the existing professional orders underpinned by neoliberalism and managerial practices. At the very least Arendt's natality offers hope for change through human interaction and the

initiation of new contexts (Higgins 2011). Employing Arendt's influence, Levinson (2001) argues that the purpose of education is to safeguard the conditions of natality in which there is scope to make a difference; 'a space of freedom and possibility' (Levinson 2001: 30). So socialisation into existing professional orders must also include protecting the conditions and space for human growth and development through natality. In this way beginning teachers can explore how FE teachers 'do not simply live under pre-given conditions; rather people continually modify the world that they live in' (Champlin 2013: 155). Both self-disclosure and initiative are united in Arendt's concept of natality (Higgins 2011). In this way it is crucial for beginning teachers to be reminded that their subjectification and their view of the world is disclosed in their actions.

Champlin (2013) sees Arendt's natality in terms of a structural paradox and asserts that 'we must think of an emergence into a social world that both allows one to find one's place but at the same time remain radically open to change' (Champlin 2013: 151). In a similar way Hayden (2013) echoes Arendtian thinking and continues that a key purpose of education is to introduce students to the world that someday they ought to be in a position to decide what to conserve and/or what to change. Arendt argues that education is a process in which 'beginners are also beginnings and with distinctive origination of action brings something new into the world' (Arendt 1958: 177). Arendt's theory of action offers hope through the capabilities of being human despite the discomfort of neoliberal politics.

So education, here I refer to ITE, must provide the space and time for subjects to disclose unique selves in an old, existing world. It is through disclosure, in word and deed, where human action might change the world and brings forth something new (Levinson 2001).

Higgins (2011) continues that through human action, in word and deed, that persons are able

to create new experiences and new meanings. Educationally this means that the responsibility of the teacher educator needs to be directed to the maintenance of a space in which, as Arendt puts it, 'freedom can appear' (Biesta 2010). This is a space where there is respect and where others feel valued because people do not work or learn well when they feel stressed (Ball 2016). Higgins (2011) continues that the promising and forgiving nature, advocated within Arendt concepts, supports the emergence of subjectification and therefore safeguarding and maintaining the conditions for the space of appearances is crucial in education. So the purpose of ITE in FE must also include creating and safeguarding space where in plurality thinking actors can challenge the 'dangerous distortion of perceived reality' (Allen 2002) and challenge the external powers that deprive of thinking and acting space (Allen 2002). Thus ITE must allow for a promising and forgiving space which gives rise to FE teachers being willing to risk self-disclosure (Arendt 1958). Arendt's view of disclosure helps rethink the subject, not as a sovereign self-transparent subject whose work and action express an authentic individual essence, but rather as an actor whose action reveals meaningful dimensions of their subjectivity (Tchir 2017). For Arendt self-disclosure is about an actor's worldly views and care for the world. She implies that knowing our own moral and ethical views of humanity allows us to act in the world as thinking beings. Biesta (2013) also argues that education must have a strong democratic sentiment where democracy and humanity are at the very heart of education. For Biesta the primary aim of education is to educate persons to live in action with other persons.

In response to an intensification of marketised times, Taylor's (2016) work on ethical praxis claims that an educative space of appearance offers hope against the challenges of political agendas which shape and influence education. She calls for us to 'find or, rather, hold onto and cherish an educative space from which to contest perceptions' (Taylor 2016: 1). Tchir

(2017) also explains that it is from the multiple effects of actors on one another, within the web of social interactions that intelligible life narratives emerge.

FE teachers constantly mediate their own subjectivities through experience; where they critically examine their emerging beliefs and values about what it means to be teacher (Sachs 2001). Moreover, FE teachers engage in a complex series of choices where teachers can change the ways others act (Brown 2017). It is by understanding this interwoven, complex and dynamic relationship, where natality exists, that the space for FE teachers to emerge as subjects of action are created (Taylor 2016). Thus natality is an insistence that every individual holds the promise of a new beginning where to act means to be able to seize an initiative and where subjectification is revealed in praxis.

Arendt emphasises the need for plurality, where thinking people to come together for dialogue and action. In this way ‘the more human perspectives we can bring to bear upon our understanding of a situation, all the more likely are we to recognise the moral relevance or salience’ (Benhabib 1988: 43). An educative space allows for deliberation which also provides a context for agency and where people engage in dialogue through conversations of consent and dissent (Hillier 2017). Arendt claims that we experience human freedom in a communal space where fellow human beings negotiate understandings about what others think and where difference can bring about change. Likewise Weatherby and Mycroft (2015) urge FE teachers to find freedoms within institutions and to look for ways to push the boundaries and shape FE. They also suggest that FE teachers find time and space to explore what resonates with them and to discover what offers a healthy challenge (Weatherby and Mycroft 2015). It is, perhaps, in these spaces of appearance, educative and deliberative, that FE teachers bring about change through agreement and disagreement and do so without risk.

Moreover it is conceivable that in these communal spaces and with the engagement with multiple perspectives that teachers' actions challenge the 'shackles of normalisation' imposed by neoliberal cultures (Smith 2017:19).

Hillier (2015) argues that teachers wrestle with conflict, power and uncertainty and are able to create change and shape the way others act. Furthermore Hafez (2015) argues that through action and natality teachers' construct new discursive reforms about what being a teacher in FE means. What we are reminded of here is Arendt's (1958) call for thinking and judging actors championing an active life; which may be easier said than done within neoliberal structures and where managerial practices of governance and control is evident.

2.6 Socialisation and teacher subjectification: Game play versus pedagogical praxis.

We cannot underestimate humanness and our ability to think and act (Arendt 1958).

Nonetheless beginning teachers' emergent pedagogical praxis may be enhanced or hindered by socialisation processes. Thus the relationship between socialisation and subjectification must be navigated with care; there are a number of inescapable conditions, which limit, shape and inspire what humans do and become (Higgins 2011: 87). According to Higgins (2011) these conditions are analogous to the 'rules of the game'.

In a similar way Brown (2017) argues that under a disingenuousness of managerialism there are no longer employees in FE but players. Brown continues that FE teachers participate in political gaming and can do so because of obscure and disjointed education policies.

Likewise Ball argues that FE policy is more opaque and incoherently coherent and this has also resulted in political 'game play'. However Smith (2017) argues that many of the

problems experienced by FE teachers are the outcomes of managerialism and modes of accountability and performativity. Smith (2017) sees managerial practices rooted within the precariousness of college finances where the wider political landscape of capitalism and neoliberalism creates antagonistic environments for teachers. Ball (2016) also claims that we have ended up with a teaching work force that is weary, wary and fearful. Likewise Brown asserts that 'FE teachers' actions are often shaped by trepidation and anxiety' (Brown 2017: 21). In this way enforced accountability, performativity and fear influence teachers' responses and engagement with 'game play' (Smith 2017). FE teachers learn the rules and through strategic compliance and resistance are able to employ gaming to survive managerialist controls (Smith 2017).

The issue here is how the current political climate in FE has the scope to influence teachers' choices by creating environments where FE teachers, as thinking and acting subjects, may be rejected. For Arendt a person's view of the world shapes their subjectivity which also guides their action. However if the working conditions in FE are hostile then teacher agency is inhibited and perhaps game play becomes a politically agnostic action Allen (2002). Perhaps, FE teachers employ agency through choosing a variety of strategies in order to survive. Arendt argues that action is a network of multifaceted intersections and multidimensional interactions (Canovan 1984). She sees action as an organic endeavour based on ethical and moral judgments which also represent political manoeuvres. Arendt's theorising suggests we show our agency in the choices we make and through our action and thus have to consider what is most important to us as thinking beings. In this way Arendt's political thinking provides some insight into the subjective power needed for FE teachers to challenge, to question and to shatter hegemonic ideology of neoliberalism in FE teaching (Smith 2017).

Arendt sees the potential for opportunity and change through natality; in ethically important moments which impact on interactions with others (Taylor 2016). Higgins (2011) also claims that freedoms are based on observing the boundaries and rules but it is because of natality, a condition of human existence, that we have the potential to act and start something new. Thus FE teachers are capable of action through self-disclosure in the power of words and deeds; they are able to shift the boundaries and change the rules accordingly.

Arendt's work is valuable with respect to the role that power plays in subjectivity and agency. Furthermore she provides a reminder of the importance of our emerging subjectivities and the significance of our moral and authentic being. Arendt (1958) claims that through our actions, in both 'word and deed', humans appear in the world to others as moral and ethical subjects. Here we can see that through our subjectivities and actions we disclose our views of being in the world with others. Moreover Arendt (1958) asserts that we are born into a world of human affairs and through plurality, our thoughtfulness, judgments and actions mean that natality exists; we are constantly reborn through our human interactions where we initiate new beginnings and new experiences.

2.7 The need for teacher subjectification and the judging actor.

The relationship between teacher socialisation and human subjectification must also allow for judgment making (Biesta 2013). Similarly Arendt sees judgment as the highest form of thinking and that judgment is needed to initiate new beginnings. Much of Arendt's work is shaped by her commitment to the importance of 'thinking and doing' where she expanded Heidegger's philosophy to include a moral position based on 'care for the world'. Like Heidegger she saw thinking as a homecoming inwardness of being which also shaped her understanding of being capable of making ethical and moral judgements (Nixon 2001).

Arendt offers a pluralistic account of engaging in dialogue with others and self, about values, actions and ways of being, which also allow for difference and ongoing debate. Arendt claims that judgement is a procedure of enlarged thought where others' perspectives are considered alongside our own thoughts to make sense of possibilities which then inform moral principles (Benhabib 1998). She argued that through our imagination we connect with other perspectives and ideas in an inward communicative space. Here 'the two in one dialogue in our head is about being in the world and establishing who we are as a moral self' (Nixon 2001: 232). This internal conversation enters the space of appearance as 'judging', where Arendt claims that, 'it is judging right from wrong that makes thinking manifest in the world of appearances' (Arendt 1978: 193). It is through understanding how we make sense of our experiences through judgements that we bring forth a performative public disclosure of who we are. However the disclosure of who we are and what we believe may be changed by the opinion of others. Nonetheless and as previously stated Arendt believed that a regard for the world can influence moral and ethical judgement and thus human action.

Marshall (2010: 367) claims that 'political theorists have argued for Arendt's notion of judgment as a viable account of how diverse modern societies can sustain a commitment to dialogue of shared principles'. However it has been argued that Arendt did not fully recognise the tensions between thinking and acting in her discussions on judgment (Bernstein 1986). It is difficult to fully understand how judgements are made in antagonistic and hostile situations and this may be the case in a thesis about beginning teachers' varied experiences. Benhabib (1988) argues that judgement allows actors to consider which course of action to take which also involves some interpretive ability. In this case we witness that Arendt's theory of judgment is about perception where she sees judging as 'sharpening powers of

perception and thus allows for an increased responsiveness and political sustainability of discursive negotiation and being in the world' (Marshall 2010: 387).

There are also judgements on complex issues that, without wider deliberation, have shaped interpreted normalised practices. This is a characteristic of the ethically hollow kind of leadership and management that some colleges have to endure (Smith 2017). For Arendt judgments call for a commitment to human well-being, the search for truth and respect for others. Similarly Ball (2016) argues that we need teachers who make judgments in relation to principles rather than in relation of performance indicators. Thus it is crucial for the creation of institutions and practices whereby the voices and perspectives of others can become expressed in their own right (Benhabib 1998). Moreover Canovan (1983) confirms that Arendt did not suggest a common goal for action rather she sees action as an organic endeavour based on ethical and moral judgments and human interactions. It is reasonable to argue that ITE ought to provide safe, deliberative and educative space for beginning teachers to be confident in their 'educationally wise judgments' (Taylor 2016). Furthermore ITE and FE have the scope to support teachers to 'mediate a standpoint with actual social practices where the issue of ethics arise' (Benhabib 1998: 45). Benhabib believes this 'leads to a cultivation of the imagination through multiplicity and diversity of perspectives in public life' (Benhabib 1998: 48). We witness the potential of her considerations by knowing that FE has the power to transform lives (Duckworth and Smith 2018).

2.8 The power of subjectification through words and deeds.

Arendt's notion of action provides a stirring vision of interpersonal responsiveness and self-enactment that transcends our modern moral talk of duty and interest (Higgins 2011: 86).

Arendt claims that we have opportunities to start something new through natality where a

person's 'speech and action have a revelatory quality; they reveal the whoness of the actor' (Benhabib 1988: 33). Higgins (2011) also explains how a person's words and deeds impact through meaning and continue to be shaped by those who respond to it with stories and further deeds' (Higgins 2011: 97). Accordingly word and deed are essentially the interaction between human beings where Markell (2006: 11) claims that, 'to be actual is not to realise a potential set of dormant qualities within the individual, but rather to be engaged in activity that reconceives its possibilities as it proceeds, re-tuning to the changing situation that calls for response'.

Likewise, Higgins (2011) argues that 'action has frailty in as much as it features: unpredictability, irreversibility and evanescence whereas deeds can incite and rekindle meaning which rescue us from meaningless regress' (Higgins 2011:100). Where in word and deed 'just one more person may belong to a given society or fundamentally change it' (Champlin 2013:164). Significantly Hargreaves (2003: 60) argues that 'teaching today must include dedication to building character, community, humanitarianism, and democracy'. In this case the role of ITE extends socialisation by enabling and ensuring the space and time for coming to know one's own subjectification.

Arendt sees human action as purposive; political and ethical at the same time (Melany 2006). She sees praxis as guided by a moral disposition; where thinking and doing work in harmony so as to disclose our authentic humanness. Thus for Arendt praxis is action that embodies certain qualities which include a commitment to human well-being and respect for others (Carr and Kemmis 2003). Furthermore Carr and Kemmis (2003: 190) state that human action requires that 'a person makes a wise and prudent practical judgement about how to act in the situation'. In this way we cannot and must not underestimate humanness and our ability to

think and act where every teacher is unique in how they develop their pedagogical praxis (Tchir 2017).

Taylor (2016: 1) asserts that teachers' pedagogical praxis is illuminated in an educative space of appearance and moreover these ethically important moments offer scope to contest the distortions of the intensification of marketisation in education. Taylor continues that focusing on 'ethical moments in teaching and learning may offer a practical and hopeful counterbalance to the heavy burden of pessimism of a market orientated education system' (Taylor 2016: 1). It seems here that Arendt's theory of action, including natality, space of appearance and word and deed appear to support beginning teachers' understanding of their subjectivities shown in emergent pedagogical praxis. Similarly Ball calls for us to 're-think the education of teachers and reverse the trend of the past 20 years which has 'sought to reduce teaching and the teacher to a bundle of skills and competences which can be measured against standards set by government agencies' (Ball 2016: 28). What seems to be emerging here is that the socialisation process into existing professional orders and becoming educated about them provides a significant challenge for ITE, teacher educators and beginning FE teachers. Perhaps ITE means safeguarding space for natality and by ensuring that socialisation is a consultative and participatory process (Ball 2016). Therefore ITE is about supporting beginning FE teachers' to take up initiative through action not only in their classrooms but also beyond (Hafez 2015).

2.9 Summary of Literature Review in relation to the research and emergent research questions.

Arendt offers a 'grass roots politics' where her institutional vision is one that aims simultaneously to diffuse power and build it up from below (Topper 2011: 357). ITE is about

preparing beginning FE teachers not simply to make their way in the world as teachers but to remake the world of FE (Levinson 2001: 18–19). In this way Arendt offers a transformative approach to ITE and teaching in FE. So exploring the relationship between socialisation and subjectification for beginning teachers in FE and their emerging pedagogical praxis is significant particularly if we are to shape ITE as a space for democracy, community and character (Ball 2016).

Furthermore ITE must carefully navigate socialisation processes to support new teachers to think and act above and beyond the demands of neoliberal ideals and managerial practices. In this way the ITE classroom becomes an ethical and political space in which educators and students come together to discuss new modes of relation and change (Taylor 2016: 2). The main implication stems from where beginning teachers' in FE experience managerialist cultures and the 'terrors of performativity' (Ball 2003). Thus a mode of governance that employs fear and anxiety will impact on beginning teachers' judgments towards actions. Exploring the relationship between socialisation and subjectification towards an emergent pedagogical praxis, from beginning teachers' perspectives, will be enlightening.

The thesis explores the following research questions:

- 1) What is the relationship between socialisation and subjectification for beginning teachers in FE and their emerging pedagogical praxis?
- 2) In what ways do beginning teachers' stories show the conditions of FE in shaping judgement making about an emerging subjectification as teacher?

The theoretical lens derives from Arendt's work on action and is supported by a conceptual framework based on Biesta's domains for the purpose of education. Biesta argues that the question of purpose should always have a place in our education, policy and practices (Biesta

2010). Likewise Arendt calls for us to be questioning in our political and moral actions where she points out that;

‘education is the point at which we decide whether we love the world enough to assume responsibility for it and by the same token save it from ruin which except for the coming of new ... would be inevitable’ (Arendt 1959: 196).

2.9.1 Literature review informing the thesis research design.

Arendt’s political thinking provides an emotive vision of how beginning teachers, in FE, might employ self-disclosure through action to overcome ‘managerialist and tyrants rule’ (Dennis 2017). Arendt’s work offers possibilities for illuminating human judgment in making sense of strategic actions in teaching in FE. Her theoretical arguments support how teachers can rework professionalism from within and outside the conditions of FE practice (Gleeson et al 2005). Furthermore Arendt’s thinking offers a way to contextualise educational narratives between beginning teachers and researchers (Connelly and Clandinin 2000) by arguing how phenomena become visible through storytelling and in doing so themes and patterns emerge creating a sense of reality. In this way it, therefore, seemed appropriate to conduct research with beginning teachers in FE (Reason and Bradbury 2006, Colley et al 2007, Dixon et al 2010). Arendt’s theoretical concepts provide a philosophical and political basis for the following methodology chapter and overall study.

The PGCE employed for this narrative case study recognises that individuals have significantly different learning biographies as they travel through their course; each person brings their own preconceived ideas, assumptions and lived realities to the course (Biesta 2013). The diversity in lived experience and person subjectification means that ITE in FE is also about the diverse and dynamic interactions between human subjects. Thus it appears that politically, theoretically and philosophically there is a widespread of features involved in

conceptualising what it means to be a teacher in FE (Crawley 2015). Therefore it seems appropriate to explore beginning teachers' stories for insight about the relationships between socialisation processes and subjectification in shaping their emergent pedagogical praxis.

Chapter 3: Methodology, methods and data generation

3.1 Introduction to the chapter

In the previous chapters I have offered a brief outline of the autobiographical experiences which have influenced this study (Gouldner 1962, Thomas 2011). I have also explained and have attempted to justify the significance of Arendt's work in supporting beginning teachers as they become socialised into the political practices of FE whilst also emerging as persons of action. In the previous chapters I have illustrated how political landscapes and policy based contexts in FE interrupt and shape socialisation processes for ITE and beginning teachers. My study explores some of the relationships between the PGCE socialisation experiences and beginning teachers' subjectification as they prepare to teach in FE. So considering the study aim and the research questions it was necessary to look at a methodology and possible research methods that would best support the intentions of the study.

In this chapter I explain narrative case study as the methodological approach employed for this thesis. I highlight why I have adopted a narrative lens to come to understand beginning teachers' lived experiences of a Pre-service PGCE course in FE, their teaching placement setting and their early experience of becoming a teacher. Furthermore the chapter explains how the methodological approach has influenced my choice of methods for gathering data and vice versa. I justify the methodological significance of the study and also how the methods employed allow for a rich and textured exploration towards better understanding the participants' lived experience of becoming a qualified teacher in FE.

I frame my position as a teacher educator with insider knowledge which provides me with insight and tacit knowledge (Thomas 2011). My own experience offers an informed

perceptiveness of teaching in FE and my own story is interwoven within the thesis (Etherington 2004). I am also learning from the experience of undertaking this thesis, from others involved in the study and from research and theoretical contexts. My researcher positionality shifts and I attempt to move backwards and forwards being both an insider and outsider (Elliott 1991). Nonetheless the thesis shows me predominantly as an insider negotiating an distanced stance where possible but also accounting for my own embedded and embodied tacit knowledge. I do ensure a systematic approach to the research whilst also allowing for organic movement within the process. The significance of my autobiographical history and tacit knowledge are acknowledged in my critical reflexivity. Throughout the thesis I anticipate that through a reflexive stance I show an awareness of my analytical focus, my autobiographical lens and my positionality in teaching and FE (Gouldner 1962, Cousins 2009). Undertaking the thesis is a learning experience; my thoughts and actions ebb and flow between my lived experiences, new forms of knowledge and the research for this study.

In this chapter the participants are introduced through purposive sampling. The aim of the research, the research questions and creating a narrative case study called for a particular sample of participants who were on the PGCE course and early into full time employment. The important principles of ethics, the credibility of findings and trustworthiness of data are foremost and are also addressed later in this chapter. Ethical considerations are positioned and justified within my epistemological view; the importance of lived experience as a valuable form of knowledge. In the subsequent chapter the data gathering-stages are shared leading towards where I present, interpret and analyse the data.

3.2 Narrative case study methodology for this enquiry.

The intention of this study is, in part, shaped by my extensive experience in FE and as a teacher educator engaging with theoretical conversations between critical theorists and aspects of phenomenology. This study is about the development, reflections, and problem solving of beginning teachers that emerges from their situated practices (Thomas 2013). In this way the study hopes to capture the ebb and flow between such situated contexts and teachers' lived meaning-making experiences. The case study for this enquiry has been designed to excavate, elaborate and theorise beginning teachers' experiences of becoming a teacher in FE. This chapter illustrates the way in which the case study emerged from a naturalistic approach by employing beginning teachers' reflective stories that had already been written and shaped by their ITE experience between 2014-15. The beginning teachers' narratives stories were also revisited during their first year of teaching 2016.

The case study has been crafted to take into account the uncertainty, complexity, uniqueness and conflict of the situated lives of beginning teachers (Thomas 2013) as they prepare to become qualified in FE. In terms of positioning the research methodologically, the design, the scope and the number of participants, it was important for me to take into account my own lived and learned experiences; I wanted to craft and construct a study that has consonance or dissonance with my situation and that of beginning teachers in FE. The study is epistemologically in harmony with my positionality as a teacher educator and as an emerging researcher (Stake 1995, Thomas 2011). In this way the methodology can be best described as a narrative case study contextualised by early experiences of beginning teachers (2014-16) and situated in FE.

In this thesis, I offer a case study that is exploratory of beginning teachers' lived and storied experiences. I acknowledge that case study is a contested approach to social research (Cohen et al 2011). I also believe that there are many debates about the role and purpose of methodologies in social and education research which appear somewhat hindered by historical traditions of science as applied to human and social contexts. Coming from an interpretivist stance Merriam (1998:6) defends the scope for using case study methodology by arguing that 'reality is constructed by individuals interacting with their social worlds and that there are multiple interpretations of reality'. Thomas (2013: 591) also states that 'the richness of the living worlds' being studied in education can be acknowledged and employed by case study research. According to interpretive paradigms the potential for case study research outweighs the limitations by offering richly detailed accounts of lived experiences pertinent to research objectives. Thus case study research has the scope to explore how social worlds are understood and experienced, with their multiple and richly textured layers (Mason 2002). In my study the case includes a variety of storied narratives about the lived experiences of beginning teachers set in the context of ITE and early teaching in FE. This chapter, later, explains how six beginning teachers' stories were developed throughout their PGCE experience and how these stories were employed to support a narrative case study.

Yin (2009) argues that as a methodology, the case study approach has become more established in the social sciences because it is a type of research enquiry capable of exploring lived experience. As previously highlighted, my study aims to explore lived and meaning making experiences of becoming a teacher in FE. Although case study research does not have well-defined and well-structured protocols, it does have the potential to illustrate what it is like to be in a particular situation (Yin 2009). Stake (1995:2) views case study research as a 'bounded and integrated' system which is purposive in considering the interrelationship

between a phenomenon and its contexts. Echoing Yin's point, Stake claims that, case study researchers are interpreters and gatherers of interpretations about how people make sense of their world and situated experiences (Stake 1995). It is my intention to offer the readers of this study an opportunity to engage with the storied meaning making experiences of beginning teachers 'bound and integrated' by ITE and FE.

Knowledge is interpreted and constructed not discovered and in this way 'case study researchers can contribute to the reader experience' (Stake 1995:100). Thus a case study approach to research can add to knowledge from a constructivist and non-determinist stance (Stake 1995). Similarly Thomas (2013:592) claims that case study research can 'build exemplary knowledge, making connections between another's experience and our own, seeing links and having insights from noticed connections'. I anticipate that my study will provide readers a connective understanding (Thomas 2013) about the early experiences of teachers as they prepare for the political uncertainty of FE. Furthermore I aim to connect readers' understanding by offering a selection of storied experiences from beginning teachers' perspectives. These storied experiences derive from the beginning teachers' reflective writing during their ITE experience with further reflective commentaries from their first year of teaching in FE.

For Merriam (1998) and Yin (2009) it is also important for researchers to connect case study enquiries with theoretical propositions. Likewise Thomas (2013) claims that case study research without theorisation is merely illustration and cannot be taken to be a form of enquiry. The narrative case study in my enquiry considers the storied experiences of beginning teachers in conversation with the literature review, in chapter two, with emphasis on Arendt's views on human action and Biesta's model for the purpose of education. I

anticipate that this case study offers readers an opportunity to see how ideas and abstract principles fit together (Yin 2009: 72-73) through the experiences of others who are in their early experiences of becoming a teacher in FE.

3.2.1 The narrative case study and the situated context.

In my thesis, the research issue, theoretical framework and research questions underpin a case study that is contextualised by ITE and FE and is about the lived and meaning-making experiences of beginning teachers. The situated context for this study is a fulltime pre-service PGCE in FE award offered through a post 1992 university in the West Midlands, England (2014-16). My philosophical stance about the use of a purposive case study resonates with Stake (1995). The purposive case study contextualised by ITE and the first year of teaching in FE and attempts to analyse, synthesise and theorise (Thomas 2013) beginning teachers' meaning-making experience of becoming a teacher in FE during their PGCE and first year of teaching.

The initial situated context, the ITE course, is offered by a university that works in partnership with FE colleges within and around the West Midlands. The collaborative relationship between the ITE department and its partner colleges was judged to be 'Good' by Ofsted in 2012. The ITE department consists of experienced FE teachers who have been appointed by the university as fulltime, permanent senior and principal lecturers. The PGCE in FE team have close working relationships with many colleagues within the university partner colleges. Thus a network of practices and insider knowledge supports the ITE department being able to offer beginning teachers placement experiences.

The pre-service PGCE course was validated in line with the Learning and Skills Improvement Service (LSIS) however the thesis enquiry was undertaken post-deregulation (2013). The course team are all very experienced in FE and have a range of professional histories in FE and HE as well as their emerging research identities. I believe that the PGCE team offer a rich and dynamic experience for ITE based on their disciplinary, tacit and theoretical knowledge as well as their research interests (Dixon et al 2010). The PGCE in FE offers a situated context that frames the purposive case study of beginning teachers' experience of becoming a teacher in FE.

The case derives from beginning teachers' perspectives about their meaning-making and experiential learning over an eighteen month period. The case study consists of a collection of stories from six beginning teachers about their lived experience during the PGCE and first year of teaching in FE. The stories were composed by the beginning teachers during their PGCE experience (September 2014- June 2015) and we agreed to revisit the stories in order to weave in comparisons with their first year of teaching in March 2016. I designed the contextualised and purposive narrative case study to combine, connect and contrast with the philosophical and political theory, current literature and empirical studies discussed in chapter two. The narrative case study has been crafted to respond analytically to the research questions (Thomas 2013) by using critical conversations with the case study and the literature identified earlier.

The research questions emerged from my efforts to better understand how beginning teachers make sense of the web of social and political interactions involved in becoming a teacher in FE from an Arendtian perspective. Consequently the aim of the study, the research questions and a theoretical framework had an impact on the methodological approach (Punch 2006:

27). The research questions aimed to explore the relationship between socialisation and subjectification for beginning teachers and their emerging pedagogical praxis and to consider how beginning teachers' stories show the conditions of FE in shaping their judgement making about an emerging subjectification as teacher. The exploratory research questions concern human experience as understood and constructed within situated contexts of ITE and FE. There was a progressive focusing within the case study design (Stake 1995) about exploring meaning-making experiences in context but it was also essential that the research design was flexible and purposeful to capture the beginning teachers' perspective of such contexts (Stake 1995). It was anticipated that the storied experiences would speak with, resound and or contrast with the issues identified in the literature review and Arendtian theoretical concepts (Stake 1995, Thomas 2013).

3.2.2 The case study as experienced, interpreted and narrated.

This enquiry is fundamentally a case study about how six beginning teachers interpret and make sense of their experiences of becoming a teacher in FE (2014-2016). I adopted a narrative and qualitative approach to the purposive case study to capture beginning teachers' storied experiences within the situated context of ITE and the first year of teaching in FE. Narrative approach is an umbrella term that captures personal and human dimensions of experience over time and takes account of the relationship between individual experiences and situated contexts (Clandinin and Connelly 2000). Thus a narrative approach allows me to explore the interrelationship between the way in which beginning teachers experience becoming a teacher through ITE and in the context of FE.

A narrative approach derives from a phenomenological viewpoint in that knowledge is gained from meaning-making and social interactions and where autobiographical experiences

emerge from within situated contexts (Cresswell 2014). I believe that a narrative approach to the case study offers an opportunity to explore and analyse meaning-making of experiences (Thomas 2013) through a range of narrated texts. Biesta and Burbules' (2003) claim that we come to know through the interactions between mind and the world; an active and adaptive process. There is a phenomenological and ethnographic influence to the methodological approach for the study and thus it sits within an interpretive paradigm (Cresswell 2014). The narrative case study also supports the interwoven and dynamic experience of complex interactions between personal sense-making and wider discourses (Thomas 2013, Biesta et al 2017). Building on this point, I anticipate the study offers a theorised and analytical approach to gaining insight into how beginning teachers make sense and negotiate their emergent pedagogical praxis. Later in this chapter, I explain how each of the six beginning teachers' narratives is crafted and how the collective narratives are then employed for the purpose of this case study. A patchwork text approach has been employed to capture, interpret and analyse beginning teachers' storied narratives.

Biesta et al's (2017) research on teacher agency employs teachers' stories to explore teachers' meaning-making within contexts and conditions. In their study they focus on the concrete and unique settings guiding teachers' agency and the conditions that shape and support teacher agency. My study builds on similar considerations by emphasising Arendt's theoretical concepts discussed in chapter 2. Comparably both studies, mine and Biesta et al's (2017), employ teachers' narratives over time and both view teacher dialogues as significant for coming to understand how teachers make sense of their actions within education contexts. Biesta et al's (2017) study centres on agency as both a temporal and a relational phenomenon by claiming that 'agency is something that occurs over time and is about the relations between actors and the environments in and through which they act' (Biesta et al, 2017: 40).

By employing Arendt's views my study explores beginning teachers' subjectification as underpinning their agency in negotiating judgments and mediating actions within the dynamic political contexts of further education.

Narrative research begins with an appreciation of experiences as being understood and expressed narratively. Clandinin and Rosiek (2007) continue that narratives are a means of negotiating and composing knowledge and presenting this knowledge to others. I have heard many stories from FE teachers who have narratively explored and explained their experiences of being a teacher in FE. Likewise the ITE course employed for my study has foundations in employing the significance of reflective storying as a means of self-learning and emerging criticality. The ITE course has been designed to support storying as an important feature of subjectification and beginning teachers are encouraged to write reflectively in first person terms. The ITE course structure is discussed later in this chapter and illustrates where the beginning teachers' narratives are situated (Figure 1, 2 and 3). This storied approach also resonates with Arendt's (1958) theorised political stance. She argues that stories and shared experiences bring forth new and existing knowledge about such experiences. Arendt (1958:50) states that 'there exists powerfulness in story telling that is also an artistic transposition of experience'. Arendtian views about the purpose of storytelling, in this sense, resonate with the scope and purpose of case study research in that shared experiences and phenomenon can surface and be made visible for further political and social engagement (Thomas 2011).

I anticipated that beginning teachers' embodied and embedded lived experiences would tell a story, which illustrates the meaning they attached to experience and knowledge (Taylor 2016). Similar to Taylor's work my study aimed to illustrate that both separate and collective

events, within each beginning teacher's storied experience, would demonstrate themes and patterns pertinent to a gradual coming to understand their emergent pedagogical praxis in FE. The case study design for the thesis utilises beginning teachers' narrative texts to explore, theorise and analyse meaning-making experiences about becoming a teacher within the political context of FE. The beginning teachers' narratives were explored individually by unpicking phrases that resonated with Biesta's three domains for the purpose of education. This was my interpretation of the beginning teachers' texts read against my understanding of Biesta's work. Selected phrases were placed in a table (see table 3 and 4, pages 88-89) before exploring across the six beginning teachers' separate tables (see table 5, page 91). Reoccurring words and phrases were highlighted and placed in a collective table representing my interpretation of the participants' narratives. This table (see table 5, page 91) was then read using Arendt's key concepts and the research questions to guide my reading of the narratives.

The relationship between teachers' own views and situated contexts can often be exposed within the vocabularies teachers deploy. Biesta et al (2017) identify the important point that teacher narratives allow teachers to dialogically make sense of the situations they are in. As such beginning teachers narrate meaning-making experiences within the situated context of FE, from assumptions about becoming a teacher and from their own autobiographical experiences. Furthermore teacher stories are often 'the outcome of the complex interaction between personal sense-making and wider discourses that emanate from a range of different sources, including policy, research and public opinion (Biesta et al 2017:40). My study explores beginning teachers' storied experience of the relationship between socialisation processes (in placement, their PGCE in FE and their first year of teaching) and beginning teachers' subjectification towards their emergent pedagogical praxis. I admit that I have a

curiosity about how teachers narrate their experience and make sense of their own subjectification within a politically entrenched and humanly rich FE.

3.3 The patchwork text as narrative learning.

A model of learning and assessment that underpins the PGCE course in this case study is, in part, influenced by Winter's (2003) views on assessment in higher education. Winter argues against traditional forms of assessment in higher education such as written essays and suggests that students select examples of evidence over time to illustrate their learning. Evidence of learning is captured through storied patches of text over a course of study. In this way beginning teachers create and craft patchwork narratives to demonstrate informed and personalised learning. For Winter, collaboration, reflection and experience are essential for crafting learning patches. This model of patchwork text learning sits well with the case study ITE's philosophy of assessment and experiential learning. Likewise the case study PGCE endorses that knowledge does not have a clearly marked boundary there is no end point only conversation taking seriously the critical viewpoints of others (Barnett 1992: 26-27).

The philosophical underpinning of the PGCE course values supporting beginning teachers to engage with 'craft knowledge, or tacit knowledge: the ability to see the right thing to do in the circumstances' (Thomas 2011: 23). In each case, students on the course and in the sample produced a series of pieces of reflective writing. These were utilised in the research as a set of narratives that constituted the data at the heart of the study. Throughout the PGCE beginning teachers combine their autobiographical learning experience, theory, research and placement experience towards a more holistic learning that may not be captured effectively in simply writing an end of course essay. The ITE course in question values supporting beginning teachers to confidently make their own judgments (Taylor 2016) about their teacher actions.

By encouraging beginning teachers to engage with practical reasoning and judgment adds to Winter's (2003) point that the patchwork text approach to learning and assessment provides a meaningful alternative to students 'playing the system' (Becker 1968). Rather a patchwork text approach offers opportunities for engaging with aspirational and deep learning (Biggs 1999). In my view the informed approaches to the PGCE experience derive from experienced teachers' phronesis, their practical wisdom, tacit knowledge, research informed and theorised practices (Thomas (2011). It is the philosophical points outlined here that have influenced the research design for this thesis and the use of storied text to explore meaning-making experiences.

The wider methodological influence for this study, then, derives from an ITE course that sees knowledge as dynamic and ever-changing. Similarly it is seen that it is imperative that beginning teachers are equipped, resilient and informed to work within the uncertain and often chaotic conditions of FE (Gleeson et al 2005, Avis and Bathmaker 2005, Colley et al 2007). The case study PGCE course advocates and encourages beginning teachers to engage with critically reflective writing, collaboration, dialogue. I believe that experiential learning is dynamic moving forward and backward with readjustments and revisiting and in this way Winter's (2003) patchwork text approach is apt for allowing continual movement of both thought and action. The beginning teachers' patchwork text was crafted during their PGCE experience and was not necessarily designed for narrative research. However the underpinning philosophy of writing reflectively about experience provided an opportunity to employ storied text in a purposeful and meaningful way. The beginning teachers' reflective journals were written prior to the research design and thus afforded an opportunity to explore experience retrospectively as experienced and expressed narratively. The journals employed

for this thesis were collected after the PGCE course had been completed and with the permission of the beginning teachers.

The narratives within the case study design allow for the interwoven connections between, the stitching, unpicking and re-stitching of the beginning teachers' autobiographical experience, PGCE course experience and their newly qualified teacher (NQT) experience. The patchwork text approach has the potential to illustrate experience as fluctuant, always in flow and ever messy (Plummer 2006: 7). It is recognised that this case study consists of dynamic narratives about the humanistic and lived experience of beginning teachers in FE. It is multi-layered and rich in textured experiences where beginning teachers construct and constantly negotiated their interpreted lived experience (Merriam 1998: 22). Within the case study, the patchwork text approach has been employed to analytically explore where patterns and themes emerge and also where they shift and change over time. It is therefore fair to state this narrative case study emerged from beginning teachers' storied experiences within the context of ITE and FE.

3.3.1 The patchwork text pattern and narrative case study.

The narrative case study is crafted from beginning teachers' patchwork storied text and is thus flexible and purposive (Stake 1995). It is a research enquiry that explores, theorises and analyses beginning teachers' experiences using multiple patchwork sources. The beginning teachers in this study undertook a full-time ITE, pre-service PGCE in FE and successfully completed five modules at level 6 and 7 for the PGCE award in FE. Three of the five modules are based on teaching practice in FE (one of the three modules is assessed at level 6 and the other two modules are assessed at level 7). For this enquiry I selected the three teaching practice modules as they provided storied examples of beginning teachers' early

experiences of socialisation processes into FE teaching. The three modules were 'constructing self and identity' (CSI level 6), 'reflecting on self and identity' (RSI level 7) and 'personal and professional development' (PPD level 7). The research approach utilised the existing structure and practice of patchwork storying so there was minimal curating of the existing narratives by me as the researcher. Instead, I had an existing array of materials that all hung together as independent overarching narratives that I could draw on and thus the research was less intrusive.

As stated, the PGCE award is designed to encourage beginning teachers to engage with storying their experience starting with their learning autobiography (LA). The LA sits outside the taught and assessed modules (CSI, RSI and PPD) but acts as an initial piece of reflective writing about the previous autobiographical experiences shaping the reason to become a teacher in FE. The LA is an exploratory piece about prior learning experiences and is intended to support beginning teachers to think deeply about how their experiences have influenced their early assumptions and meaning-making about becoming a teacher in FE. The LA was not designed for the purpose of this research but became a worthy piece of narrated text about the significance of autobiographical experiences shaping meaning-making and early teacher subjectification.

The three modules (CSI, RSI and PPD) include formative and summative assessment as an interwoven process of learning through experience, collective and collaborative dialogue, theory and research. As previously stated, both dialogue and collaboration are seen to be significant for experiential learning by the case study ITE provision. The curriculum design for ITE has been carefully developed by teacher educators to embrace the implications of assessment in both ITE and HE. The three modules are interwoven to connect with each other

as opposed to stand alone modules and assessments (see figure 1). Each module supports a beginning teacher to craft and construct an overall portfolio of learning. The final portfolio emerges through a collection of text, artefacts, activities and supporting documentation that are developed during the PGCE course.

Figure 1 – Showing an example of the curriculum - shape of the year PGCE in FE

Shape of the year PGCE in FE						
Uni week	Date	Days			Learning check	Obs and portfolio
2	FRIDAY 9 September	INDUCTION DAY				
		Monday	Wednesday	Friday		
3	12/14/16 September	WPCS	WPCS	WPCS		
4	19/21/23 September	WPCS	WPCS	WPCS	Learning Autobiography 19/9 (LA)	
		Wednesday	Friday			
5	Wed 28/Fri 30	WPCS - microteach		WPCS - microteach	Complete microteach – formative assessment WPCS c1 30/9	
6	Wed 5/7 Oct	CSI and PPD MORNING Workshop on WPCS C2 on 5 th AFTERNOON		CS/ILS		
7	12/14 Oct	CSI and PPD		CS/ILS		
8	19/21 Oct	CSI and PPD		CS/ILS		Visits to placement for most
9	25/27 Oct	Reading week 1				
10	2/4 Nov	CSI and PPD		CS/ILS	WPCS 2 review by 4/11 Peer review CS – sharing 4/11 CS c1 written evaluation 11/11	
11	9/11 Nov	CSI and PPD		CS/ILS		
12	16/18 Nov	CSI and PPD		CS/ILS		
13	23/25 Nov	CSI and PPD		CS/ILS	C.S.I .c1 seminar presentation 23/11	
14	30 Nov/ 2 Dec	CSI and PPD		CS/ILS		Obs 1
15	7/ 9 Dec	CSI and PPD		CS/ILS	ILS c1 Show and tell 9/12	
16	14/ 16 Dec	CSI and PPD		CS/ILS	CS c2 classroom based enquiry 16/12 PPD c1 Action plan 16/12	Obs 2
CHRISTMAS university weeks 17 and 18						
19	4/6 Jan	RSI and PPD		PPP		
20	11/13 Jan	RSI and PPD		PPP	PPP c1 Research proposal 11/1	
21	18/20 Jan	BLOCK PLACEMENT (from Monday 16 th January to Friday 17 th February) 5 weeks				
22	25/27 Jan					Obs 3
23	1/3 Feb					
24	8/10 Feb					
25	15/17 Feb					NB Friday tutorials PPP. Book these.
26	22/24 Feb	Reading week 2				
27	1/3 March	RSI and PPD		PPP	Interim review of CSI portfolio 1/3 Artefact 1/3	CSI portfolio
28	8/10 Mar	RSI and PPD		PPP	PPP c1+ peers present lit in context 10/3	Obs 5
29	15/17Mar	RSI and PPD		PPP	RSI c1 Seminar 15/3 PPP lit in context hand in 17/3	
30	22/24 Mar	RSI and PPD		PPP	CSI c2 portfolio show and share	
31	29/31 Mar	RSI and PPD		PPP	Hand in seminar RSI c1 reading	Obs 6

The illustration in figure 1 shows that CSI, RSI and PPD take place on a Wednesday throughout the academic year. The first and second modules (CSI and RSI) run in semester one and two consecutively and employ a variety of formative learning opportunities and activities to build up an overall portfolio of learning (See figure 2 and 3). Within the two modules, beginning teachers contribute to their personal reflective journaling (referred to as RJ) about their experiences during the PGCE and placement. The third module (PPD) is about techniques and strategies for action planning, continual professional development (CPD) and composing their final story about becoming a teacher in FE. The final story (later referred to as the extended learning autobiography – ExLA –see chapter 4) is the summative

assessment of the yearlong patchwork text and in line with Winter's (2003) recommendations. The extended learning autobiography (ExLA) is crafted from learning patches emerging from experience throughout their PGCE course.

Figure 2 Showing examples of module assessment for CSI and RSI (constituting the portfolio).

IPC014 Constructing Self and Identity Component 2 - Web and Portfolio – end of semester one.		
Name:	Student No.	Tutor
Section	Details	Comment
Webfolio Personalised	Includes links to personal/placement details, learning autobiography, on-entry profile, microteaching and materials.	
Journals	At least fortnightly journal entries - on-going At least one shared critical incident with peer feedback	
Portfolio	60 hours of teaching (log of hours) 4 successful observations of teaching practice 4 detailed lesson planners, evaluations and sample resources Professional Report (completed by mentor) 4 peer observations Long term planning documents – scheme of work with a critical evaluation	
Progress	Evidence of progress against teaching targets (Action Plan)	
Comment on progress – key points for further development		
Provisional Grade:	Assessor: Date:	Moderator: Date:

IPC005 Reflecting on Self and Identity Component 2 - Web and Portfolio – end of semester two		
Name:	Student No.	Tutor
Section	Details	Comment
Webfolio Personalised	Personalised front page with links to personal details / placement web site. Update of learning autobiography Minimum core (case studies) Other:	
Journals	At least fortnightly journal entries - on-going. Evidence of critical incident sharing – posing and replying	
Portfolio	60 hours of teaching 4 successful observations of teaching practice 4 detailed lesson planners, evaluations and sample resources 4 peer observations Annotated assessment activities and short critical review.	
Progress	Evidence of progress against teaching targets (action plans)	
Overall review and targets for CPD		
Provisional Grade:	Assessor: Date:	Moderator: Date:

In figure 2, the assessment is of the portfolio of evidence and not through individually assessed pieces; these are formative but must be completed. The portfolio of evidence shows the complexity of assessment for ITE, experiential learning and the qualifying of teachers in FE. What is seen to be important is a model of learning through experience, reflection, theorising and action (Brookfield 1995, Winter 2003, Thomas 2011). Within the modules, beginning teachers are asked to keep reflective journals (RJs) to story their learning experiences. Across CSI and RSI there is not a set format for the reflective journals although beginning teachers are introduced to key reflective practice theories and models to support their choices. The beginning teachers' RJs are expected to be contributed to on fortnightly (September – May) and shared with the personal tutor on a regular basis. Beginning teachers

choose what they would like to share throughout the course however it is expected that the full RJs will be made available for personal tutors in the final portfolio. It is important for me to add that the personal tutor completes interim checks on the portfolio at each observation undertaken by the personal tutor (observation 1,4,6,8).

There can be tensions early in the course about what is written in the RJs. Often beginning teachers are cautious students who have learned to play ‘the assessment game’ (Becker 1968, Winter 2003) under the gaze and expectations of assessing tutors. However I believe trust and relationships are developed during the PGCE experience and the purpose and value of the RJs emerge. Many beginning teachers comment on the cathartic nature of RJs and value them as a liberating space for making sense of own experiences. The RJs are also employed to support peer sharing around critical incidents and collaborative practices; again beginning teachers can choose what they would like to share and with whom.

The PGCE course includes placement teaching experience where beginning teachers are placed in a local FE setting for two full days per week. There are two extended placement experiences (block one and two) in January and in May where beginning teachers work for four full days per week over four-five weeks. It is during the block placements where the main contact with the personal tutor is also through reflective journaling about teaching and learning experiences, RJs are often shared privately (online or in tutorials). For the purpose of this case study, six beginning teachers agreed to give access to their Learning autobiography, yearlong reflective journals and their final story at the end of their PGCE in June 2015.

Figure 3 Showing example of assessment – PPD the final story (Extended learning Autobiography).

7PC004: Personal and Professional Development		
Component 2. Extended Learning Autobiography		
Name:	Student No:	STE College:
COMMENTS ON SPECIFIC CRITERIA a) theorising your development of self as teacher , including <ul style="list-style-type: none"> Return to consider your learning autobiography and review the teaching and learning episodes/ key milestones on your journey You should theorise your development of self as teacher, including reflection upon the influences of the course, associated readings, people and experiences. You should demonstrate evidence of philosophical and theoretical influences on your identity. There should be examples that show clear development of your sense of self as a beginning teacher. Towards or within the end / conclusion, refer to ongoing CPD development points moving into employment and professional formation b) sustained and embedded use of theory to illustrate your development (this is a Level 7 module)		
a) b)		
Any further comments/ points for development:		
GENERIC CRITERIA	OVERALL COMMENTS	
STRUCTURE <ul style="list-style-type: none"> Introduction Development Conclusion 		
PUBLISHED LITERATURE <ul style="list-style-type: none"> Effectively used Accurate citation References GENERAL FEATURES <ul style="list-style-type: none"> Overall clarity and coherence of discussion Spelling, punctuation and grammar 		
Provisional Grade:	Assessor:	Moderator:
	Date:	Date:

Figure 3 provides an example of how beginning teachers are assessed for the final story, the extended learning autobiography (ExLA). This narrative and reflective story is assessed at level 7. It is important to reiterate that the philosophy underpinning the ExLA derives from very experienced teacher educators who believe that criticality and reflexivity are significant for preparing beginning teachers to make ‘wise and prudent judgments’ (Carr and Kemmis (2003: 190) and to inform practical virtue (Thomas 2011). In this way the ExLA combines the overall experiences of becoming a teacher within a storied text as experienced by the author. The storied approach also combines a model of learning advocated by Dixon et al (2010) where theories, research and experience inform teachers as reflective practitioners.

The beginning teachers in this study agreed that their LA (pre-course text) and the RJs and ExLA (on-course text) could be used for the purpose of this enquiry. Furthermore they agreed

to add to their storied experience by taking part in the study during their first year of teaching (March 2016). The beginning teachers employed a video vlog (vlog) which was a self-recorded video responding to how their PGCE experience compared to their newly qualified year and whether they had become the teacher they imagined they would. The vlog was an addition post-PGCE and developed solely for the purpose of this enquiry. Like the LA, the vlog was a free space of storying but this time the focus was on comparing their PGCE experience with their newly qualified year.

The narrative case study is, thus, contextualised by ITE and early teaching in FE. It is drawn from six beginning teachers' narratives (LA, RJs and ExLA) written whilst undertaking the full time pre-service PGCE in FE course (2014-15). In 2016, in their first year of employment in FE, beginning teachers were asked to contribute to their story using a video log (Vlog).

3.3.2 Storytelling: the patchwork text and emergent methods for the narrative case study.

The design for the narrative case study came out from beginning teachers' patchwork text. It emerged from looking at theories, current literature, empirical studies and my own insider knowledge about the issues facing beginning teachers in FE. The PGCE course employed for this study advocates a patchwork text approach to learning and some of the issues raised literature and empirical studies where previously exhibited in beginning teachers storied text. It seemed appropriate to employ the narratives to explore the implications emerging from teachers' experiences and practices (Thomas 2013) and craft a case study of localised practices in FE. This narrative case study employed the pre-written patchwork text to explore meaning-making experiences of six participants as they experience socialisation and subjectification in becoming FE teachers. It was important to me that the stories had an interpretive openness and a capacity to narrate events in ways pertinent to the beginning

teacher who in this case is the storyteller (Clandinin and Connelly 2000, Frank 2012). The patchwork text had the potential to reveal each beginning teacher's emergent experiences, within a particular time-frame and context adding to the overall situated, narrative case study (Yin 2009). The aim of the narrative case study was to explore, theorise and analyse (Thomas 2013) how the beginning teachers, as political and social actors, framed and made sense of their combined experiences towards becoming a teacher

The stories allowed me to focus on the research objectives and observe what might be teased out (Stake 1995). The PGCE patchwork text approach is designed to support beginning teachers in their meaning-making experiences where they can visit and revisit their own learning, their assumptions and their personal biases towards a deep learning of becoming a teacher (Winter 2003). In this case study the rich and textured material from the patchwork stories were employed to seek an understanding of meaning-making of such experiences and to further consider how each beginning teacher made sense of their own emergent pedagogical praxis within the socialised conditions in FE. The exploration and organisation of data, within the interwoven narratives, was a complex task. Stories have an interpretive openness; a capacity to narrate events in ways that leave open the interpretation of what exactly happened (Arthur 2010: 34).

I acknowledge that this study has a subjective lens on theorising and analysing beginning teachers' storied experiences. Nonetheless I believe a storied approach reveals the humanness of the beginning teachers' meaning-making experiences and also provides rich insights into what it means to become a teacher in FE from their perspectives (Cohen, Kahn, and Steeves, 2000). Clandinin and Connelly (2000: 17-18) state that 'life is filled with narrative fragments, enacted storied moments of time and space'. I believe the ITE course patchwork

text provides opportunities for beginning teachers to engage in constructing and acknowledging the importance of their lived stories. Ball (2016) also claims that the meanings and experiences of becoming a teacher are often found in the details of teachers' everyday life. The significance of taking notice of how our lived experience is shaped through sharing in stories is a worthy cause. Echoing this significance, Goodson et al (2010) claim that in social research even grand narratives have been developed out of the scope and aspirations of lived and storied experience. Here the scope and potential for narrative case study research has the capacity to build exemplary and tacit knowledge through connections between another's' experience and our own (Thomas 2013:592).

3.4 The selection of the case, beginning teachers, narratives and situated contexts.

The ITE department in this case study works in partnership with seven FE colleges. The partner colleges offer in-service teaching qualifications and placement opportunities for pre-service PGCE beginning teachers. The case study ITE also works collaboratively with a further eight FE colleges. The collaborative colleges offer placements to the pre-service PGCE beginning teachers. The colleges are briefly described in table 1 with pseudonyms for anonymity and confidentiality. The situated contexts were taken into consideration when selecting the beginning teachers for this case study. However, identifying the beginning teachers' for the case study was still a challenge; I continually wrestled with two very subjective questions – who and why? The thought process and various justifications took time; I could justify and critique each choice but could I 'fiercely defend' any? I needed to be mindful and to show that my choices were appropriately considered (Mason 2002). I anticipated a range of placement colleges and subject disciplines to ensure the case was representative, where possible, to the personal tutor group and the wider ITE department community. Yin (2009) reminds that notions of representation and purposive sampling can be

misleading when you are designing a case study. Likewise Stake (1995:4) argues that case study not a sampling research but is about understanding the case as a particular or typical case. This idea is further implicated by the diversity and dynamic nature of ITE in FE. I attempted to provide a case study to best represent the ITE department at the University, the tutor group (2014-15) and I argue that this is a case study to explore theoretical concepts through the lived meaning-making experiences of six beginning teachers' narratives within a situated context. An overall descriptive framework (Stake 1995) of the narrative case study can be seen in table 1 on the following page. The table offers brief information introducing the participants through their self-descriptive pen portraits, shows their first teaching context (the placement college) and their second context (first year of teaching employment. Table 1 subheadings illustrate where the stories patches relate to situated experiences. The placement colleges and employing institutions have been given pseudonyms for confidentiality and are referred to, by pseudonyms, in the discussion chapter.

Beginning teachers and their patchwork narratives had to be selected and after a great deal of consideration and numerous discussions with my supervisory team and colleagues I decided that I would use a personal tutor group from 2014-15. It was agreed that I would use a tutor group who had already come to the end of their PGCE course. Plus I was aware of who had already gained employment so that I was able to continue with the case during the NQT year. I chose a type of purposive sampling technique, considered by Groenewald (2004) as the most important kind of non-probability sampling to identify the primary participants for the case study. Guided by Cresswell (2014), I chose beginning teachers based on the exploratory nature of this enquiry, accessibility and opportunity. The beginning teachers added to the case study design and I anticipated that their contribution would 'afford an opportunity to shed

empirical light’ about theoretical concepts identified in the review of literature and empirical studies (Yin 2009: 40).

Table 1: A narrative case study about beginning teachers’ meaning-making experiences of socialisation processes and subjectification during an ITE qualification and their first year of teaching in FE explored using Arendtian theoretical concepts.

Beginning teachers Representative of the tutor group 2014-15 <i>Self-description.</i>	Sources of data patchwork texts and narratives	Context 1 (PGCE RJ, PGCE ExLA) Placement PGCE	Context 2 (post-PGCE Vlog) Post-PGCE employment
Greg: Male teacher aged 26 Confident, good sense of humour. Subject area media	Pre-PGCE LA PGCE RJ PGCE ExLA Post PGCE Vlog	Ivyhouse is a town centre college in the Black Country. Works closely with the ITE department at the university. The college runs an in-service teacher qualification accredited by the university.	Heartland College is just outside of a town centre bordering the West Midlands. The college has a working relationship with the ITE department in offering placements.
Declan: Male teacher aged 25. Just the funny guy listener and reliable. Subject area: SEND	Pre-PGCE LA PGCE RJ PGCE ExLA Post PGCE Vlog	Ivyhouse.	Gamesford is college set in a town centre within the Black Country and works closely with the ITE department at the university. The college runs an in-service teacher qualification accredited by the university.
Denny: Male teacher aged 23. Competitive, determined, funny Subject area: sport	Pre-PGCE LA PGCE RJ PGCE ExLA Post PGCE Vlog	Gamesford.	Greenfield College is situated near a town centre bordering the West Midlands. The college has a working relationship with the ITE department in offering placements.
Hattie: Female teacher aged 24. Easy going, caring and motivated. Subject area: English	Pre-PGCE LA PGCE RJ PGCE ExLA Post PGCE Vlog	Gamesford	Crow College is just out of a town centre in the West Midlands and works closely with the ITE department at the university. The college runs an in-service teacher qualification accredited by the university.
Annie: Female teacher aged 24. Confident, competitive, strong willed. Subject area: sport	Pre-PGCE LA PGCE RJ PGCE ExLA Post PGCE Vlog	Barley is a college in a city centre outside of the West Midlands. The college has a working relationship with the ITE department in offering placements.	New Orchard is a large college in a city centre in the West Midlands and works closely with the ITE department at the university. The college runs an in-service teacher qualification accredited by the university.
Lottie: Female teacher aged 26. (BAME) Humorous, independent thinker, caring. Subject area: Business	Pre-PGCE LA PGCE RJ PGCE ExLA Post PGCE Vlog	Northfield is an inner city college in the West Midlands. The college has a working relationship with the ITE department in offering placements.	New Orchard

The beginning teachers selected in this case study were those who had gained fulltime employment within FE soon after completing the PGCE. In FE it is usual for beginning teachers to be employed as ‘visiting teachers’ (VT). Visiting teacher contracts are based on part-time, temporary and flexible contracts. I decided that, for this case, I would ask the beginning teachers who had been successful in gaining a fulltime and long term contract in FE in order to explore their NQT experience in comparison to their PGCE. I felt that fulltime

teaching was more likely to illustrate the varied requirements and experiences of becoming a teacher in FE.

Another key factor was that I wanted to, again where possible, represent the diverse range of subject disciplines within FE teaching and thus selected the beginning teachers using curriculum subjects. I thought the differences in curriculum subjects were important to minimise the extent to which subject areas were significant or not. Furthermore I decided to look the representation of gender and ethnicity and selected six beginning teachers who were representative of the current cohort that year. I wanted to ensure the study was not overly hindered by too many similarities in gender, ethnicity and subject disciplines. The study does not cross reference the differences however I felt that if the case study was say all female art teachers then it would be even more limited for the purpose of my enquiry.

As stated the subject discipline, gender and ethnic status of each beginning teacher is not the focus or indeed a lens in this case study. It was always my intention to explore a more human perspective regardless of social histories and social identities. I acknowledge that our personal histories and autobiographies influence our emerging subjectifications but do not determine them. I did ask each beginning teacher to write a short introduction about themselves in preparation for the overall case study and to illustrate how each teacher viewed themselves as subjects. **Table 1** also introduces the participants.

3.5 The final patch of narrative: the post-PGCE Vlogs.

The final phase of data gathering methods derived from the emergent themes within the patchwork text. These were employed to guide a further post-PGCE narrative (NQT year). Selected extracts from the participants' stories were shared with the original writer for

individual participant validation (Silverman 2014) and also to confirm my interpretations. I believe that returning to the original narratives offered the beginning teachers an opportunity to recall their prior experience of the PGCE in comparison to their new experience of being a newly qualified teacher in FE. The comparisons were captured in the follow up vlogs.

For the first part of data gathering (LA, RJ and ExLA), the participants were just beginning their journey to becoming a FE teacher. In the NQT year each participant was asked to look back at their PGCE experience in comparison to being a newly qualified teacher (NQT). The participants agreed to a follow up contact which is not unusual on ITE courses; there is a strong alumni and community of practice post qualifying. The ITE for this study has always had a strong commitment to alumni students despite the two phase framework employed by Ofsted (2014- current) which expects to see post-qualifying students in their NQT year.

In my study the participants were contacted via an agreed email account to discuss the opportunities to engage further with the study. Throughout our post-qualifying contact, the participants were reminded of the ethical guidelines and that they were able to withdraw at any stage. I was pleased that all agreed to continue and confirmed that I was able to employ the selected extracts. I was also reassured that the participants did not amend them. They were each asked to video record their follow up experience of being a teacher compared to their PGCE experience. They agreed to use their own mobile phones and provide me with access to an encrypted copy of their recording (USB or privately sent online).

As the participants were no longer students on the ITE course I felt that the use of Post-PGCE vlog would add a rich comparative conclusion to their patchwork text. The vlog was also agreed with the participants and was seen to be more convenient than writing or attending an

interview. The vlogs gave the participants time to think and be active generators of the data. The vlogs were employed as an innovative and contemporary method of data gathering (Pink 2001) where vlogging is a popular and well known activity amongst the participants. They are able to share in a way that illustrates their own personality and style by talking to a camera. This method encouraged and supported their sense of self representation (Pink 2001). Furthermore, there was no immediate interviewer or researcher influencing the story; guiding or leading the conversation.

I found watching the vlogs emotional and this was a challenge because I wanted to reassure them during their stories, some I giggled with and all were inspirational. I felt proud of each person and the way they managed their varied situations. I did consider my emotional connection to watching the videos and acknowledge that it is inevitable that I felt emotion because I exist as a human (Clarke 2014). Emotion is present in every sphere of my life but I also acknowledge that had I interviewed the participants then the dialogue and interaction would have changed and the video content would not exist the way it did. The vlogged informal space provided freedom to respond to the two key questions without the intervention.

3.6 Data gathering and the analytical process.

The method of data collection for this narrative case study derives from the six beginning teachers' yearlong patchwork text (LA, RJ, ExLA). As previously stated this study employed narratives from those who had completed their PGCE award (2014-15). What I ended up with was six banks of narrative incidents and assignments that constituted each beginning teachers' 'journey' of becoming a teacher in FE. The six beginning teachers also agreed to

participate in a self-recorded vlog during their NQT year. As stated, the pre-course learning autobiography (LA) is not assessed but is employed as an artefact to explore and reflect on personalised and lived experiences prior to the PGCE. The beginning teachers' learning autobiographies have been employed to extract data in the form of vignettes and citations which are presented later in this study. The PGCE patchwork texts combine reflective storying (RJ, ExLA) where beginning teachers select episodes from their PGCE experience to illustrate their learning. The final post-PGCE NQT vlogs are not course specific and were designed to complement a dialogic comparison between the PGCE and post-qualifying experiences.

In this study the generation of the data was not clearly governed by methodological tactics and strategies but rather an anticipation to explore beginning teachers' experiences from their perspective and their emergent thoughts (Clandinin and Connelly 2000, Thomas 2013). In this way the participants' patchwork text offered the potential to explore meaning-making experiences during their PGCE course and later in their NQT year. I have already explained how the ITE PGCE experience is, in part, captured through patchwork text. This study employed six beginning teachers' storied material to excavate and tease out data to support a narrative case study research. The narratives derive from a chronologically sequenced experience during the PGCE course and subsequent NQT year.

The beginning teachers had completed their PGCE course (2015) and agreed that I could employ their LA, RJ and ExLA to inform the overall study. I was given access to their full portfolios (June 2015) where I was able to look at the beginning teachers' stories within the context of their ITE course and their own development as teachers in FE (Thomas 2013). The first step was to extract the selected narratives starting with each participant's LA and

carefully moving through RJs and then ExLA. At this stage I was getting a feel of the data and the ‘forms of problem-solving emerging from the teachers’ practice of every day doing and being in their work’ (Thomas 2013:590). Exploring the narratives in response to the aim of the study was a complex process. The way in which the data was initially read from within each participant’s patchwork text was *ad hoc*. I soon realised that the vast amount of research data within the six yearlong stories, plus the NQT vlogs, required careful crafting (Mills 2000). The next stage was to systematically explore each type of narrative in a step by step process, again starting with the LAs, then RJs and so forth. This process represented the initial chronological order of how the beginning teachers storied their experience during the PGCE experience. Each beginning teachers’ LA was read, re-read and comments that were relevant to the study research questions were highlighted (see table 2).

Table 2: Showing the number of beginning teachers and patchwork text employed to respond to the research questions and sub-research questions.

No	Narrative Patches	Research Questions
6	Pre-PGCE Learning autobiographies (LA)	1) What is the relationship between socialisation and subjectification for beginning teachers in FE and their emerging pedagogical praxis? (What themes exist/surface / emerge?)
6	PGCE Reflective journals (RJ).	1) What is the relationship between socialisation and subjectification for beginning teachers in FE and their emerging pedagogical praxis? 2) In what ways do beginning teachers’ stories show the conditions of FE in shaping judgement making about an emerging subjectification as teacher? (What themes exist/surface/ emerge?)
6	PGCE Extended learning autobiographies (ExLA)	1) What is the relationship between socialisation and subjectification for beginning teachers in FE and their emerging pedagogical praxis? 2) In what ways do beginning teachers’ stories show the conditions of FE in shaping judgement making about an emerging subjectification as teacher? (What themes exist/surface / emerge?)
6	Post-PGCE NQT year Vlogs	Exploring and verifying themes from Phase one data gathering. Adding to the story: In what ways do you experience your NQT year in comparison to your experience on the PGCE? Are you the teacher you imagined that you would become?)

Next the highlighted text from each beginning teachers’ LA was copied into a table. The table was designed by employing Biesta’s three domains as subheadings and re-reading the patchwork text to establish where the participants storied their experiences of 1) PGCE qualification, 2) socialisation processes (during placement experience) and 3) where they

commented on points relatable to their own subjectification. The table format (see table 3) also enabled me to make decisions where to add the participant's comments (vignettes and citations). The additional end column facilitated reflexive questions such as; what personal, practical and theoretical contexts give meaning to the enquiry and to its potential outcomes.

Table 3: Showing an example framework for organising data using Biesta's three domains for the purpose of education.

Participant X LA			
Qualification	Socialisation	Subjectification	Own notes and thoughts.
Participant X RJ			
Qualification	Socialisation	Subjectification	Own notes and thoughts.
Participant X EXLA			
Qualification	Socialisation	Subjectification	Own notes and thoughts

The LAs ranged between 1,500 – 2,500 words and were written in a storied way. These were not theorised or referenced and there was a lot of rich and textured data. The RJs were much harder to organise as they spanned the entire PGCE course; beginning teachers are encouraged to contribute to their journals on a fortnightly basis. The RJs were much lengthier and messier than the LAs but offered a vast amount of storied experiences about becoming a teacher in FE and from a person centred approach (Connelly and Clandinin 2000). The RJs were written at intervals and included meaning-making experiences about the PGCE, placement, peers, tutors, mentors, critical incidents and more. The way in which beginning teachers employ their RJ is not prescribed; there was no ordering of what was written nor was there structure. However it soon appeared that the RJs were a valuable resource for this study as they represented each beginning teacher's unravelling of their experience in context. These were personalised and subject to individualised and idiosyncratic experiences.

The RJs took the longest to read, re-read, highlight and organise. The research questions directed the reading but then so did the literature review. The early stage of the research

process enabled me to annotate the RJs in conversation with the key literature and empirical studies discussed in chapter 2. The ExLAs were structured and written in essay form and these were around 2,500 words each. In a similar way to re-reading the RJs, I used highlighters and annotations to direct my thoughts and interpretations. The framework for interpreting the narratives derived from the research questions, theorising and reflexivity and this supported me later in selecting the data for the purpose of the study. Table 4 represents how the initial data, from individual participants, was categorised and explored.

Table 4: Illustrating a visual example of early analysis using Biesta's three domains for the purpose of education and beginning teachers' narratives to explore Arendt's theory of human action. (Participant Greg)

Qualification	Socialisation	Subjectification	Own notes and thoughts
There were times when I genuinely forgot I was studying	Negative experience of poor planning by others who don't seem to care about their students learning	...every student deserves not just the opportunity but support to be the best that they can...	Comment <i>relates to PGCE</i> What is emerging about <i>socialisation?</i>
LA of Prior Learning: – I could not connect with the tutor – I dreaded the class and saw it as a waste of time.	Planning isn't easy....I was planning 4 topics, 4 extensions and 4 worksheets... the frenzy of panic planning....	.. I have come to the conclusion that every single student is unique and needs tutoring in different ways...	What is the participant implying about their <i>subjectification?</i>
The Obs 6 changed the way I look at observations...not everything needs to be a performance	I got all of the relevant admin, previously set target grades and learning profiles.	I can (without being a hyper-critic) practice what I will be preaching.	What is emerging about <i>prior</i> education <i>experiences?</i>

The initial chronological sequence and table format allowed for early patterns to surface and themes to emerge. An early systematic approach to ordering and interpreting the data was significant for identifying how the participants made sense of socialisation processes and their emergent pedagogical praxis during and post PGCE course. However through this process, insights also aided an organic and evolving process to gathering and managing the data further. The participants' richly textured accounts offered vast amounts of data within each patchwork text (LA, RJ, ExLA and later the vlog). It was important to create a framework which also allowed for shifts and flexibility (Mills 2000) and in which the participants' stories could breathe (Arthur 2010). The next stage for the methods for data collection was to cross reference the completed tables to further explore where patterns and themes emerged (see figure 3).

Figure 3 showing an example of how each participant's table of vignettes and citations were employ to cross reference across the sample group.

Participant X LA				Participant Y LA			
Qualification	Socialisation	Subjectification	Own notes and thoughts.	Qualification	Socialisation	Subjectification	Own notes and thoughts.
Participant X RJ				Participant X RJ			
Qualification	Socialisation	Subjectification	Own notes and thoughts.	Qualification	Socialisation	Subjectification	Own notes and thoughts.
Participant X EXLA				Participant X EXLA			
Qualification	Socialisation	Subjectification	Own notes and thoughts.	Qualification	Socialisation	Subjectification	Own notes and thoughts.

The comparison and contrasting of the collective tables was the next phase of the research. Once again this phase was supported by employing the research questions to guide me and I was able to annotate the tables with links to current literature and empirical studies. This was an enlightening process where I was able to tease out what appeared to be emerging from the beginning teachers' collective perspectives about their lived experiences of becoming FE teachers. I was soon able to cross reference themes emerging within the collective tables and began to notice similarities that were relatable to Arendt's theoretical concepts.

I also acknowledge that each patch of text was imbued with interpretation and potential selectivity. I kept returning to the focus of the study through the research questions and the identified extracts, vignettes and citations that were copied into the tables. The early categorisation was also used to explore where Arendt's theoretical concepts about human action were most likely to be experienced across the participant's patchwork text within Biesta's three domains for the purpose of education. Each participant's table of citations was then explored in comparison to the other participants' stories (see table 5 on the following page). I simply used colour coded highlighting to begin the investigation which was messy but over time provided an opportunity to identify surfacing themes. This process of early data

exploration was to identify patterns and emergent themes in preparation for the final analysis (Arthur 2012). The process of organising and making sense of the data was time consuming and at times it was frustrating. It was important for me to read and re-read the data whilst using the research questions, the literature review and Arendt's theoretical concepts to guide me. The complexity of this task was combining philosophical and theoretical aspects with an accessible and coherent research framework. Furthermore it was crucial that managing this complexity did not take away from the authentic experiences and voices of the participants' storied experiences (Arthur 2012).

Table 5: Illustrating developments in the early data analysis - cross referencing qualification, socialisation and subjectification and Arendt's theoretical concepts for human action.

Qualification	Own notes and thoughts
After my degree I didn't feel ready for the world however after the PGCE ready or not world here I come. (Participant Declan)	<i>What are the participants implying – how does this fit with Arendt's concept – education and natality (PGCE - class room / experience. What is being said about the PGCE / ITE experience?</i>
I'm starting to love this PGCE class. I can say what I want, how I feel and just be me (Participant Lottie)	<i>What is happening in the PGCE class for this to be experienced? Subjectification and PGCE classroom space?</i>
Socialisation	Own notes and thoughts
...I had to cover 4 lessons... the afternoon lessons were dreadful and unorganised and the situation lead me to become embarrassed about my teaching (Participant Greg)	<i>What are the experiences? Workload? Unorganised... Are these the conditions of FE? How does this relate with the literature review?</i>
I was angry ... I was asked to cover the lesson for 3 hours with no lecture notes to follow (Participant Annie)	<i>Workload – Uncertainty – Conditions in FE – see literature review – similarities?</i>
I was not informed until the day that I needed to cover (Participant Hattie).	<i>Uncertainty and socialisation processes – what are the implications?</i>
I was teaching for 3 hours in the morning, worked through my lunch and then another 3 hour session in the afternoon. I am exhausted. (Participant Lottie)	<i>Workload? Tiredness... Conditions in FE? How does this speak with Arendt?</i>
Is policy all that some people quote?? It doesn't fit!!! (Participant Denny)	<i>What does this mean – do others make similar comments? Contradict?</i>
Subjectification	Own notes and thoughts
It was really great to see how much I have evolved as a teacher (Participant Greg)	<i>In what ways do the participants' experience self-change – if at all across the group? Arendt worldly view – how might this happen – where? Who else?</i>
I am starting to feel more like a teacher every day now because I have developed a way of teaching for my students and you know what... it works. (Participant Declan)	<i>What does this mean? what does the participant suggest in later patches? Arendt worldly view – is there a connection?</i>
I didn't want to be like that – I want to be me. (Participant Hattie)	<i>And who is me for this participant – do others make similar statements?</i>

By employing the participants' patchwork text I was able to observe surfacing themes and patterns between the theoretical concepts and debates. I returned and revisited each

participant's story through a recursive process using the table guides, highlighting and frequently cross checking themes, empirical studies and theoretical debates. I did this multiple times questioning my interpretation against the research aim and Arendt's theoretical concepts. Interestingly key words and patterns emerged across the participants' patchwork stories. Table 5 offers an illustrative example of how similar words and phrases surfaced within each participant's yearlong story. This felt like a powerful breakthrough in the research and interestingly I felt that the data and Arendt's political theory of human action began to make sense in conversation with the research questions. Later in chapter 4 I offer further illustrations of how key words and phrases shape the final themes for data analysis and critical conversations with the reviewed literature, empirical studies and Arendt's theory of human action. The themes emerged as:

- 1) Subjectification of the teacher,
- 2) The subjected subject: socialisation and the teaching conditions within FE,
- 3) Game play, mediated judgments and the thinking actor,
- 4) The PGCE classroom as a deliberative space.

The themes combine the participants' storied experiences and Arendt's theoretical concepts within the framework of Biesta's three domains for the purpose of education and all in the context of ITE for FE. These four themes are later employed in the data analysis in order to respond to the research questions. The emergent themes were also employed to explore the participants' vlogs.

Table 6: Illustrating the analytical framework for the vlogs.

Participant				
Subjected subject and socialisation into teaching in FE	The PGCE classroom a deliberative space	Game Play and Mediated Judgments	Subjectification of the Teacher	Own notes and thoughts
Participant Citations	Participant Citations	Participant Citations	Participant Citations	What exists/ emerges? Have they become the teacher they imagined they would?

The early exploration and analysis of the vlogs followed a similar pattern to the previous patchwork stories where vignettes and statements were added to a table format (see table 6). The complexity of the exploration and early analysis of the data is discussed in the next chapter and I explain how I came to make sense of the rich and textured material within an analytical, theoretical and reflexive way (Cousins 2009). This qualitative and interpretive case study is contextualised by ITE and situated within a yearlong PGCE and post-PGCE experience. Thus movement of thought about such experience is acknowledged, expected and valued. Rabinow and Rose (2003) suggest that a movement of thought makes use of and modifies conceptual tools as they are set into a relationship with specific practices and problems that they themselves help to form in new ways. As previously suggested the PGCE course employed for this study endorses a patchwork text approach to learning and considers the complexities and contradictions of storying ongoing lived experiences (Arthur 2012).

3.7 Ethical considerations and confidentiality.

This case study research concerns beginning teachers and their meaning-making experiences. I was their personal tutor, their assessor, their colleague, their researcher and I am also a fellow human subject. It was essential to obtain ethical approval from University Ethics Committee prior to commencing my research. First and foremost ethics in research must be about ‘the protection of subjects from harm, the right to privacy, the notion of informed consent and the issue of deception’ (Merriam 1998:230). Similarly Silverman (2014) argues that a strong ethical framework safeguards the participants as well as the researcher. Ethical considerations were regularly reviewed and critically discussed with my supervisory team to support the research design and my reflexivity and indeed the credibility of the study findings (Cousins 2009). The nature of the study is about the lived and meaning-making experiences of the identified beginning teachers and thus constantly revisiting ethical concerns was

paramount. The purpose of the study is to contribute to knowledge about beginning teachers' experience of becoming FE teachers and gaining insight about such experience to inform future initial teacher education, placement colleges, FE and indeed my own practices.

I held an information session for the selected beginning teachers, providing them with assurance of confidentiality, sought informed consent and gave them the right to withdraw at any time in accordance with (BERA 2014). It was important that the research aim and outcomes were shared, openly and honestly with the beginning teachers (Plummer 2008). Once ethical approval had been granted the selected beginning teachers gave informed consent (Sin, 2005). Relevant updates and themes were also shared throughout the study offering an ongoing reassurance and consideration for the beginning teachers (Plummer 2008).

The narrative patchworks that had been agreed and collected were stored on a password protected computer and all data was managed according to data protection legislation (GDPR). All data remained confidential by critically reviewing where the beginning teachers might be identified; coding and pseudonyms were thus employed throughout. I also agreed that I would not share the encrypted video logs (NQT year) and only use them for extracting data. Likewise the college placements and employing institutions were anonymised.

The most valuable asset for reflexivity within the case study relates to ethics: the ethical guidance from my supervisory team and the ethical procedures undertaken at the University. Working in close collaboration with my supervisory team enabled me to better establish how the research outcomes were to be disseminated and to whom the data and findings should be reported. My own experience and sensitivity enabled me to consider the potential impact that

the study might have on the participants and thus there were assurances of confidentiality and regular checks throughout; personal integrity was key (Thomas 2011).

3.8 Generalisation, relatability and trustworthiness.

I undertook and designed this study because I care about FE, about teachers, colleagues and students as well as being concerned about the purpose and scope of ITE in FE. The methodology and methods emerged not only from the research questions and literature but also derived from own hunches and my tacit and embodied experiences of being a FE teacher educator. I guess now, with hindsight, I had underlying questions such as: ‘what have we come to believe about becoming a teacher in FE?’ and further still ‘how might we safeguard what Arendt refers to as natality: the scope for initiation to bring forth anew in an existing world?’ I wanted to design a case study that would stir perceptions about the experiences of becoming a teacher in FE, a study that was context bound and capable of growth and reformation (Thomas 2012). I want to connect with teachers through a research study that is relatable and not one to ‘map and conquer’ through determinism or arriving at grand generalisations (Stake 1995:43).

As implied, my case study-does not intend to make sweeping generalisations nor future predictions (Van Manen 1995). Rather the study is about gaining a deeper understanding of beginning teachers’ perceptions of their varied and subjective experiences of becoming a teacher within a politically driven, policy saturated and humanly rich FE. My case study was constructed to explore beginning teachers’ storied meaning-making experiences which render the case study much more complex than a simple cause and effect type model (Stake 1995). The case study is about identifying narratives not causes (Thomas 2012) and in doing so the generalist quality of my study most likely resides in the naturalistic and embedded

experiences of FE teachers (Stake 1995). Stake (1995) claims that human internal deliberation impacts on how we might view the purpose education case study research, generalisability and relatability.

Thomas (2012) also claims that often education research repeatedly makes a mistake in that it misunderstands science. He argues further that ‘the misunderstanding derives from trying to import various putatively scientific precepts into education enquiry. Some of these precepts include the need to replicate and to generalise education practice’ (Thomas 2012:26).

However Yin (2009) does suggest that we can generalise, he argues that we can generalise the lessons learned from case study research. Resonating with Yin’s point, I see my case study as an opportunity to shed empirical light about the significance of Arendt’s theory of action through the narrated meaning-making experiences of beginning teachers. Likewise the possible analytical generalisation of this narrative case study is aimed at corroborating, modifying or rejecting and advancing Arendt’s theoretical concepts and other concerns raised in the literature review chapter (Yin 2009: 41). The case study is not expected to generalise beyond this point but is aimed at being relatable to other peoples’ experiences and cumulative, exemplary knowledge (Thomas 2011, 2012).

Across Stake (1995), Yin (2009) and Thomas (2011, 2012) there is an agreement that education’s susceptibility to various forms of systematic enquiry cannot and should not be restricted by historical views of science and notions of grand generalisability. Case study research must not be framed in the diluted constructs of generalising (Thomas 2013:539) because case study research has the potential to offer something different and distinctive in social scientific enquiry. The case study has something to offer that is more nuanced than generalised knowledge (Thomas 2011: 21). The problems associated with scientific

generalisations as applied to qualitative education research stem from the idiographic subject within in a world of interpretation, experience and meaning-making (Stake 1995, Thomas 2012). There are indisputably a vast range of factors within the dynamic landscapes of education and more so in education practices all of which impact on qualitative education research and issues regarding broader generalisations (Stake 1995, Thomas 2011). The narrative case study, for this thesis, is an exploration of the subjective and lived meaning-making experiences of beginning teachers in FE. Thomas (2012: 38) quite rightly argues that we cannot apply the same rules to different games and this analogy applies to why qualitative, interpretive education research must take different routes to that of the natural sciences. Thomas (2012) argues further that by attempting a one size fits all approach reduces human activity into a narrow view of science as a whole.

Case study research in education offers exemplary knowledge; it is tacit and craft knowledge and worthy of bringing forth the rich and valuable lived knowledge of others. In this way case study research brings teachers' intuitive and pragmatic knowledge to surface which is localised and within situated contexts. Arendt claims that stories, throughout human histories and experiences, add to the accumulation of lived and experienced knowledge. Both Arendt and Thomas (2012) argue that there is accumulative knowledge in the collective doings of human action; accumulative knowledge through resonance, recollection, discordance and challenge. Thomas (2012) sees that accumulative knowledge is meaningful, tacit, embodied and dynamic and of course this type of knowledge does not sit well as generalizable facts.

My narrative case study was crafted through patchwork text illustrating where beginning teachers' knowledge is tentative, open to interpretation and dynamic however it is likely to be

relatable to others (Thomas 2012). The narrative case study employs Winter's model of patchwork learning to unpick, to stitch and to weave an array of storied experiences pieces together. I agree with Yin (2009: 135) who claims that qualitative researchers are beholden to interpretation in exploring where patterns and insights emerge from within a case study. I was mindful in repeating systematic and analytical cycles by going back to the research questions and literature review as I moved backward and forward within the case study narratives. Yin (2009) claims that the interpretive cycle supports analytical generalisation by advancing, corroborating, modifying or rejecting theoretical concepts. However, Thomas (2011) asserts that both Stake (1995) and Yin (2009) make a mistake by attempting to privilege any form of generalizable knowledge over exemplary knowledge; the knowledge understood in the context of another's experience (Thomas 2011). I am inclined to agree.

Thomas (2011) argues that it is misleading to view insights and learning from stories as anecdotal and unscientific. For Thomas (2011) teachers' craft knowledge is the fabric of education, woven by practices and fashioned out of teachers' tacit knowledge. Thomas (2012) claims that education's landscape of enquiry exists at the level of personalised questions posed locally; findings can exist in the dynamic of teachers' work and in their everyday judgments. In this way findings that might also be observed in others' situations become relatable and are worthy lessons learned (Yin 2009). Here Yin argues that generalisations might be at a conceptual level higher than a specific case. The conceptual level is in the interpretive representation of one's own experience through exemplary knowledge (Thomas 2011). Thomas continues that exemplary knowledge is knowledge viewed and heard; it is about making connections between others' experiences and one's own. I anticipate that the narrative case study fulfils such expectations of exemplary knowledge.

I concur with Lincoln and Guba (1985: 39-45) who quite rightly argue that in qualitative research we should emphasise notions of 'trustworthiness and credibility'. Similarly Stake (1995: 39) argues that qualitative research tries to establish an empathetic understanding for the reader. Here trustworthiness, credibility and indeed relatability allow for an innovative and thoughtful process of crystallisation (Ellingson 2009) or what Gadamer (1975) refers to as the horizon of meaning. Crystallisation and horizon of meaning are forms of artistic justification that work well with a patchwork text approach to the narrative case study. The reading and connecting with the narratives offers the scope for crystallising ideas and for horizons to unite. Thomas (2011) claims that when our horizons connect, morph or modify new meanings emerge in exemplary knowledge and it is this that has scope to transform and indeed revolutionise our practices. Thus the trustworthiness, credibility and relatability of the narrative case study lie in the readers' naturalistic connective and relatable understandings through consonance or dissonance. Stake (1995) distinguishes social science generalisations as 'naturalistic generalisations' which are seen as the conclusions arrived at through personal engagements or experiences which are also relatable to the reader. Although perhaps, in my view, Thomas (2011: 33) puts better by stating that the case study research should be judged by its offer to others' understanding rather than simply fitting with the discourse of generalisability.

The narrative case study was crafted in a way for readers to consider their own interpretations in making sense of the case, the shared experiences and the theoretical concepts employed (Stake 1995). I anticipate that readers will review the shared storied experiences and reassess them with their own personal and collective experiences (Thomas 2012). I hope that readers will come to understand the particulars of this case in its situated and theoretical contexts (Stake 1995). I anticipate that readers will employ their own tacit knowledge, their own

practical wisdom in conversing with the particulars of the narrative case study (Thomas 2011). In the very least, I anticipate that the narrative case study will stir the imaginative worlds of beginning teachers, teacher educators and placement mentors in FE.

3.8 Summary of the methodology and methods chapter: a reflexive stance.

This chapter affirms my preference towards research being *for* education rather than about education (Biesta and Burbule 2003). I have also attempted to show how my own experience and insider knowledge, as a teacher educator, has shaped my methodological choices (Clandinin and Connelly 2000). I anticipate that this chapter supports my interest in understanding how beginning teachers' experience socialisation processes in FE and how they negotiate political and organisational policies within their own emergent pedagogical praxis. In this way the study offers opportunities for questioning and surprise, particularity, analogy, consonance or dissonance with my own situation (Thomas 2011). By combining my subjective experience as a teacher and my informed preferences in methodology and methods I believe that the participants' storied experience of becoming a FE teacher provides a 'gradual coming to know; where agency and structure are in constant and complex negotiations (Biesta and Burbule 2003). Furthermore the narrative case study can be judged by its offer to readers and their understanding of situated contexts and experiences.

I have discussed the significance of a narrative approach to explore the relationship between socialisation processes in FE and subjective actions towards the participants' emergent pedagogical praxis. The participants' patchwork stories were produced for their PGCE course and not for research; I believe that this added to the methodological design which was also guided by notions of trustworthiness and credibility (Schwandt, Lincoln and Guba 2007). The significance of the patchwork text approach resumes in the following chapter. The six

participants from my PGCE tutor group volunteered to share their storied experiences via their patchwork text and vlogs. The participants' experiences and thoughts about becoming a FE teacher are contextualised and situated within their extensive patchwork narrative. Each participant's pre-crafted patchwork narrative then became the object for exploring and unpicking data. However the main purpose of the research and for whom it was intended continued as a guiding lens. I anticipate that this chapter supports my interest in understanding how beginning teachers' experience socialisation processes in FE and how they negotiate political and organisational policies within their own emergent pedagogical praxis.

Throughout this study I have been supported by my supervisory team to employ a reflexive and critical stance. Reflexivity became a crucial aspect of the research and I aimed to be intellectually sharp and emotionally open (Cousins 2009). I employed my experience of the doctorate in education and my study to present at local practitioner conferences, BERA (2017) and UCET (2018). These afforded the opportunity to put my research under scrutiny and where I was able to make my value judgements transparent (Gouldner 1962) and gain further insight from others.

I have not denied that my interpretivist epistemological position shows how the research emerged from an exploration of my own subjective experiences as 'Julie' and my understanding of those historical and situated occurrences. Etherington (2004) asserts the need for reflexivity in research and claims that reflexive insider knowledge accounts for various influencing factors. The research journey has been shaped by my subjectivity, my desire to better understand power relations and subjective actions and thus the research aim, the literature review and the methodology all demonstrate initial choices and value

statements; many of which I have aimed to challenge and explore and in doing so have challenged and added to my convictions and selected pathways. My reflexivity, theoretical lenses and engaging with others (Cousins 2009) provided scope to challenge and change me as a researcher (Etherington 2004), teacher educator and as a person.

The research aim emerged from my curiosity about how teachers experience becoming a teacher in FE. Furthermore the research has been underpinned by my desire to understand how teachers negotiate their pedagogical praxis within the political contexts of FE. The research questions were inductive and refined by undertaking a review of literature and theory. For the data analysis I employed a more deductive approach by exploring themes and patterns within the data (Snape and Spencer, 2003).

One of the most challenging aspects of the study derives from my relationship, as a teacher educator in HE, with student teachers who were also the participants. Etherington (2004: 226) claims that ‘when we enter into relationships with our research participants it is inevitable that issues of power come into focus. Social research is an open-minded, reflexive process, built on a sound skills and knowledge base nonetheless I had to take into account my assumptions and power relations (Dinkelman 1997). This meant that I had to reflexively consider the impact that such relationships had on the enquiry. Dinkelman (1997: 263) highlights a genuine issue that ‘power relationships inherent in teacher-educator and pre-service teacher relationships are influenced by the spectre of evaluation, which can jeopardize the likelihood of sincere and open communication’. I have a trusting relationship with my students and I value group dynamics and a healthy rapport which I feel are all key to more successful teaching and learning experiences (Denscombe 2003). Nonetheless I decided to

employ the participants' (2014-15) post-course patchwork narratives to avoid further inferences within their text.

Throughout my years of being a teacher I pride myself on the emerging relationships that I have with students, colleagues and stakeholders in education. I acknowledge the historical and professional constructs of teacher / student relationships which can be imbued with perceptions of power and where distances between human subjects exist based on roles and responsibilities. I believe that I nurture the teacher / student relationship based on personhoods albeit that those relationships are bound within the context of initial teacher education. The teacher / student relationship is negotiated, mediated and intricate but can be further implicated by assessment practices which are also 'characterised by complexity and contingency' (Tummons 2010: 345).

I am a teacher educator who employs practices and conversations to support developing relationships. I see the teacher / student relationship as assumed, experienced and changeable and I believe that I am someone who guides beginning teachers through the ITE course requirements and assessments. In doing so, I also spend time providing opportunities to question, debate and make sense of those requirements and assessments. The emphasis is on supporting beginning teachers to navigate and mediate their way to becoming a teacher in FE. The PGCE course is a process leading to a qualification but the experience of becoming a teacher is so much more. I foster collegial relationships with beginning teachers as we travel through their PGCE together and I deliberately mediate space in the PGCE classroom for healthy and diverse group dynamics where differences are welcomed and discussed.

I am aware of how students often experience the ITE course as challenging, a sort of unlearning and relearning about the purpose of education by chasing their assumptions, views and perceptions of assessments and of becoming a teacher in FE (Brookfield 1995). In ITE the relationship between teacher and student is complex and dynamic, in my view it is about encouraging beginning teachers to be observers of their own lives, to think critically, politically and ethically, to act with humanity and to be able to judge what to conserve and what to change (Arendt 1958). There are long standing debates about the purpose of education and learning which impact on and shape relational contexts such as that of the teacher / student. I respect each student in how they appear to me as human subjects, how they learn through reflective practice, collaboration and dialogue.

My relationship with the beginning teachers as researched individuals maintains the same respect and trust as when they were students. Nonetheless it was important for me to engage with ethical and political issues without arrogance (Back and Puwar 2012) but with confidence. I position myself as a person with experience in ITE in FE, a person with integrity and certainly as a person who cares for others. An essential feature of the study was to safeguard the researched individuals, confidentiality was important and pseudonyms were employed. Trust is also central to human relationships and I was careful not to put anyone, including myself in a vulnerable position (Etherington 2004). Each beginning teacher was asked at the end of their PGCE and each was keen to support the research. As previously stated, I value the strong relationship that ITE has with the PGCE alumni and I have collegial relationship with many of them as they progress in FE. I have had former students emailing me about their work, promotions, further studies, marriages and even when they have become a parent (Yes I have the baby photos!). I believe that our experiences as, teacher- student, collegiate, researcher - researched are now part of our interwoven stories and through them

we are changed (Etherington 2004). However, we change as human subjects which then shapes who we are in our roles and responsibilities. Sharing stories in this research offers interactional moments that have the potential for transformations in thought and action beyond those directly involved in this case study (Thomas 2012).

I anticipate that my personal, philosophical and political biases have surfaced in the study to offer the readers an opportunity to make their interpretations of the study and of my positionality (Cousins 2009, Thomas 2012). I believe that my knowledge of the beginning teachers as people and as participants and their views of me as 'Julie' – teacher educator, research student and researcher were an enabling and not a blinding bias (Bernstein 1983). I hear their voices in the narratives, their quirks and humour and feel I know them well in this context. I have attempted to dilute if not eradicate an authoritative imposed knowledge by trying to stir conversations using my critical reflexivity (Barnett 1992). Throughout it was important that I was transparent about the research and its intentions form an ethical and moral stance. I am self-aware and we, the researched, have an emerging humanitarian relationship between us. The relationship between me and the beginning teachers as students and as researched individuals was always based on a relationship of respect, humanity, trust and a sincere care.

As stated earlier in this chapter, the assessment for the ITE course was designed to consider a number of theoretical, ideological and political standpoints. There were also human factors shaping the assessment text as the ITE staff have biases about what constitutes a measurement, or rather a judgment, of professional learning. Within the staff team there is a rich and dynamic history of employment within FE and HE. The team have a wide range of subject disciplines such as; English, cultural studies, business and finance, ESOL, early years, social sciences and politics. The diverse positionality within the team offers a healthy check

and balance with designing the PGCE curriculum and assessment texts. It is also recognised that the complexity of decision making about beginning teachers' learning, assessment and progress is often rooted in the beginning teachers' placement experiences and classroom practices in FE (Tummons 2010). The assessment of beginning teachers' development extends the set summative texts of the PGCE course and often becomes a point of professional judgement and integrity by the assessing tutors.

The ITE course was designed and validated during a period of regulation in 2012 (LSIS), under the influence of the LLUK professional standards (now ETF) and of course Ofsted guidance and discourses. Tummons (2010: 345) asserts that 'assessment practices are bound up in texts of different kinds' and these influencing and persuasive texts provoke conversations and debates within the ITE team. Most concerns and resolutions about curriculum design and assessment texts are usually addressed in team meetings, at moderation events and external examiner boards. There are collective and different voices which support the construction, revalidation and reconstruction of assessment tasks within the PGCE course; there is a flexible and fluid process. For example the portfolio emerged from a patchwork text approach to assessment because it enables differences and adaptability. The patchwork text approach was crafted through critical conversations between Ofsted requirements, LSIS recommendations, the university assessment criteria at level 6 and 7 as well as the insider and tacit knowledge of the teaching staff and collaborative partners. I believe that beginning teachers' learning exceeds what is assessed in a summative way because the PGCE course requires substantial learning through critically reflexive experience within FE. I also argue that their learning is often captured in their reflective journaling which is initiated by their LA and summarised in their final story (ExLA).

The relationship between assessment and becoming a teacher is an interesting one because the beginning teachers learn about assessment, standardisation and moderation during the PGCE course. In their learning they critically engage in discussions about how governing relations, established by powerful external agencies, informs their practices as they become teachers (Tummons 2010). By opening up these debates the beginning teachers see that the purpose of assessment for their PGCE course resonates with such critical discussions. The PGCE assessments are in the very least relevant and transparent to the beginning teachers' development and integrity. I believe that the experienced ITE team are comfortable working within institutional and political discourses, to the extent that they can in effect disrupt, destabilise, challenge and mediate them (Tummons 2010).

The construction of assessment texts within the ITE programme derived from a collective and collaborative approach to preparing beginning teachers for FE. One purpose of the patchwork text is to offer an opportunity for beginning teachers to enact their social world as they come to understand it (Law and Urry 2004) which further invites discussions, critical judgments and a stirring of the sociological imagination (Mills 2000). The patchwork text as a form of assessment is fluid, plural and singular, shared and critically reflective; it has the potential for authentic voices in storied learning (Barnett 1992). As each beginning teacher moves through their course they come to understand the philosophies of the particular PGCE course and trust emerges in their reflective writing. Within the PGCE there are complicated negotiations between assessment texts, varying discourses and teacher autonomy for both the ITE team and each beginning teacher. Before undertaking the thesis I had read many learning autobiographies (LAs), reflective practice journals (RJs) and final stories (ExLA). I read them from the voices of the beginning teachers in conversations between sociology, politics, empirical research, theory and my own practice (Barnett 1992) before I considered them as

pieces of assessment text. Early in the PGCE course each beginning teacher's RJ develops in its originality and as I approached the thesis part of my doctorate I came to consider the RJs for quality data generation along with the relationship they have with the LA and ExLA.

I see the LAs, RJs, and ExLA re-crafted as research data without being overly intrusive (Back and Puwar 2012). I decided to employ the LAs, RJs and ExLAs during 2015-16 and selected an already established set of text at the end of a PGCE course (2015). The main shift in interpreting these texts as data was re-reading them in conversation with the research questions and literature review; there was a specific framework. The research questions and literature review acted as excavation tools within the patchwork texts. The emphasis was on re-reading the texts to see what needed to be cut down and what needed to be magnified in re-stitching the patchwork text at a later stage. Furthermore I was able to design a pattern using Biesta's three domains (qualification, socialisation and subjectification) to curate and mediate the beginning teachers' experiences by teasing out data relevant to the subheadings and in conversations with the research questions. The collated data was later analysed alongside the literature review. I decided to accompany the partially analysed data with a further set of narratives derived by beginning teachers' vlogs. This narrative thread came about during the early research design of the thesis. I wanted to create an opportunity to explore and compliment the beginning teachers' PGCE stories in comparison to their first year of teaching and potentially beyond. The longitudinal aspect of the study theoretically provides an opportunity for an ongoing story and the continued trajectory of storytellers and readers of this study.

With their consent I employed narratives from those who had already completed their PGCE course; this was to minimise the implications associated with perceived power relations and

shifting stories due to researcher input. Extracts from the participants' narratives were shared with the participants for clarification, confirmation and further exploration during their newly qualified teaching year (NQT). Integrity and honesty were essential for this qualitative and interpretive study; I endorsed Hammersley's (2008) point to make explicit my value judgements and ethical issues throughout the research process and conclusions. Each participant's story represents moments in time and it is recognised how autobiographical experiences are experienced subjectively, each is unique and person centred (Plummer 2008). My reflexive stance has been, in part, shaped by Arthur (2010) *Letting Stories Breathe* and by doing so I anticipate that each participant's story illustrates their understanding of their experience.

Chapter 4 Data: Presentation and interpretive analysis – vignettes, citations and themes.

4.1 Introduction to the chapter.

This chapter provides a presentation and an interpretive analysis of the qualitative data generated by the six participants' patchwork stories. It is important for me to remind the reader that the participants' storied experiences exist irrespective of the theoretical and analytical context of this study. The participants' patchwork stories were crafted for self-reflection and exploration before I envisaged undertaking this specific piece of research. This study did provide an opportunity to explore those six storied experiences as a collective voice where the participants' shared experiences transpired and revealed a combined and mutual story of becoming a teacher in FE. The participants' stories also allowed for the application of complex and exploratory conversations between the Biesta's (2013) and Arendt's (1958) theoretical concepts. The analytical conversations include my voice, my desire to understand and my experiences as a novice researcher, teacher educator and person in the world. The analysis transpires from combining multifaceted and dynamic exchanges between the collective lived experiences, theoretical approaches and human interpretive relations which all add to the originality of the study.

This chapter offers a presentation of data and the interpretative analysis of the six participants' storied experiences in response to the following research questions:

1. What is the relationship between socialisation and subjectification for beginning teachers in FE and their emerging pedagogical praxis?

2. In what ways do beginning teachers' stories show the conditions of FE in shaping judgement making about an emerging subjectification as teacher?

The final part of this chapter provides a synthesised approach to the research questions.

The entire body of data is analysed under themed subheadings where the first is: pre-PGCE learning autobiographies and the subjectification of the teacher. The next section is framed by the PGCE qualifying experience and includes further subheadings such as: the subjected subject - socialisation and the teaching conditions within, the PGCE classroom a deliberative space and game play, mediated judgments and the thinking actor. The final part of this section then returns to the significance of the subjectification of the teacher. The presentation and interpretive analysis moves to consider the narrated post-PGCE and NQT experience. The themed subheadings offer an analytical framework to explore the participants' lived experience from their Pre-PGCE to post-PGCE course in conversation with the reviewed literature in chapter 2.

4.2 Surfacing themes: experience as narrated through reoccurring words and phrases across the storied text.

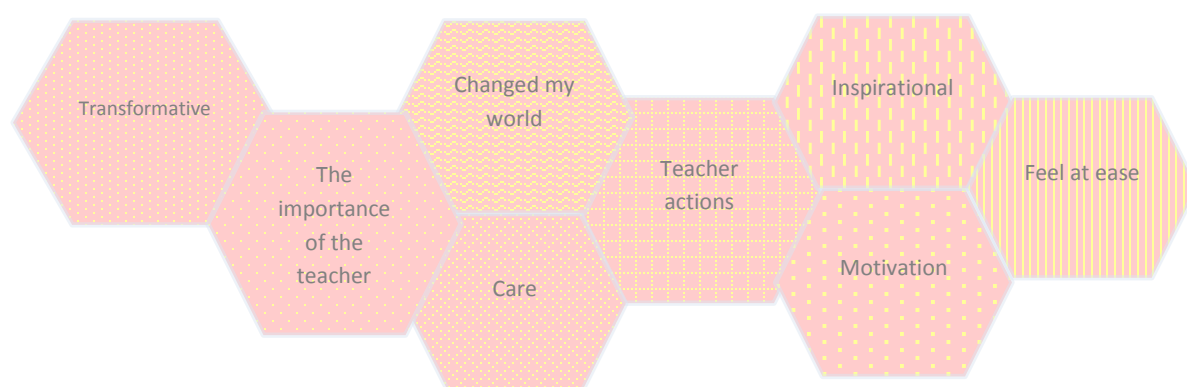
Themes emerged from exploring the participants' stories through the analytical framework of Biesta's (2013) three domains for the purpose of education (qualification, socialisation and subjectification and Arendt's (1958) theoretical concepts for human action. These are discussed using the patchwork analogy in the next part of this chapter. The themes surfaced from re-reading the data within the table formats. I was able to see highlighted patterns emerging through the participants' shared experiences. Reoccurring words and phrases were unpicked from the tables and re-crafted into themes. Each participant's narrative patch represented an aspect of their experience of becoming a teacher in FE from their perspective. For this study, arguably as a researcher, I am un-stitching and re-stitching individual

patchwork narratives to re-craft a collective patchwork text. I did this in anticipation of sharing a combined version of storied experiences to offer an exploratory understanding of what it means to become a teacher in FE.

These early themes were then woven together using key threads from Arendt's theory of human action and key arguments from the literature review. My re-working of the collective patchwork narrative was guided by the shared and thematic patterns transpiring across the students' stories. It was clear that each participant's story was echoed in others' experiences and this enabled me to identify similar lived experiences. Arguably there are different layers of interpretation; the participants' interpreted their experience of meaning making then I interpreted their experience for the purpose of this study. The next section of this chapter illustrates how reoccurring words and phrases, from the participants' patchwork narratives, underpin the final themes for the presentation, interpretation and analysis of the data. The way in which the themes transpired is illustrated in figures 4- 9.

The theme 'the subjectification of the teacher' derives from the storied experiences within the participants' patchwork narratives where they recalled a teacher in their learning autobiography (LA). The development of the theme arose from Arendt's theoretical concept of action and specifically in her notion of 'in word and deed'. Figure 4 is taken from repeated phrases from the beginning teachers' LAs.

Figure 4: Re-stitched patchwork text showing the positive impact teachers had on the six beginning teachers' experience of learning. The theme: the subjectification of the teacher.



Unpicking and re-stitching the participants' shared experiences enabled me to justify the re-worked patchwork narrative whilst still reinforcing the significance of the participants storied experiences. I collated storied moments from one participants' experience and was able to identify similar experiences in the other participants' narratives. The next figure (figure 6) shows how the participants storied the negative impact that their teachers had on their learning. This also influenced the theme of 'the subjectification of the teacher.

Figure 5: Patchwork text showing the negative impact teachers had on the six beginning teachers' experience of learning. The theme: the subjectification of the teacher.

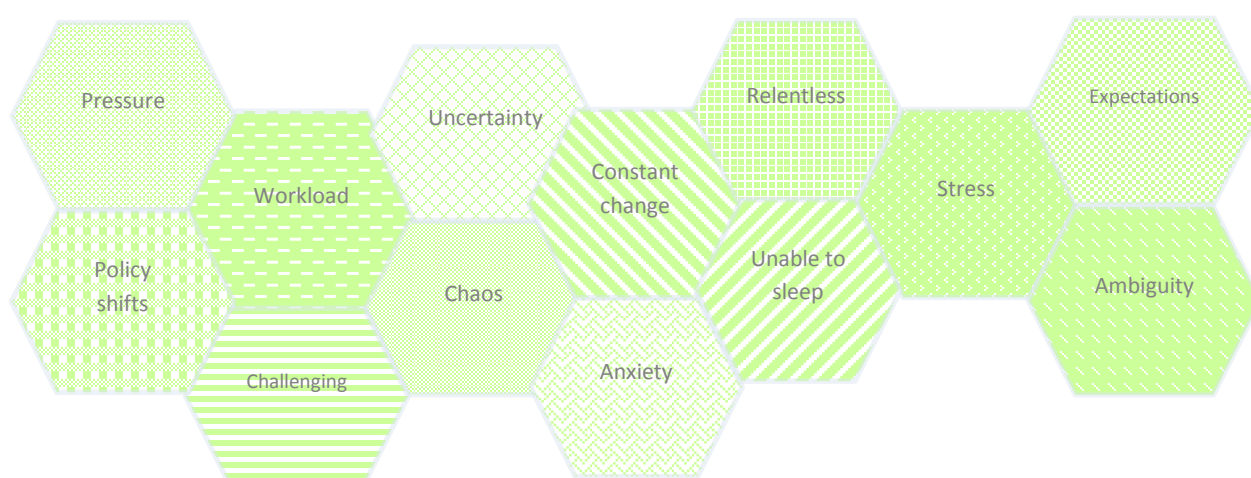


The emerging patterns and themes highlighted how the participants' stories connected through their separate but shared experiences. It was at this point of data generation and early analysis that patterns and themes were emerging in analytical dialogue with theoretical

debates and concepts discussed in chapter 2. For example the participants' stories illustrate the significance of the teacher as a subject of action in creating the conditions for learning.

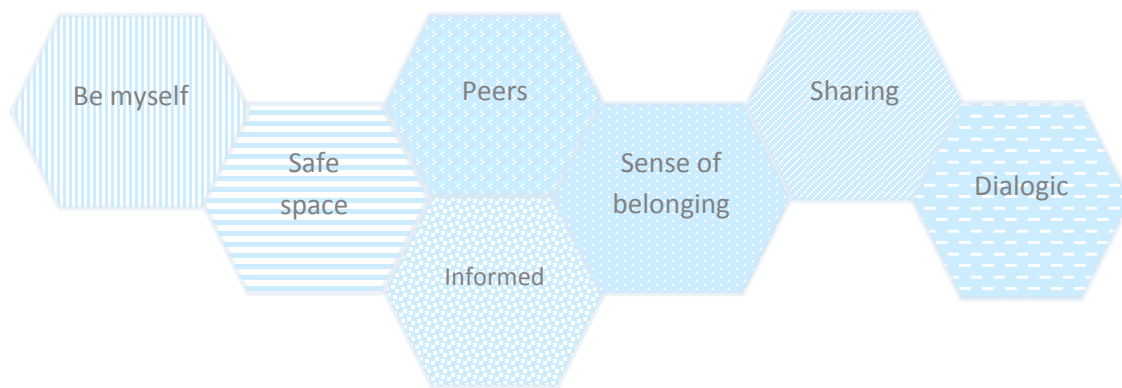
In a similar way figure 6 shows how the the participants highlight the way in which they experienced the socialised teaching conditions within FE. Again words and phrases were extracted from their storied experiences about their yearlong PGCE teaching placement. The theme 'the subjected subject and socialisation into teaching conditions in FE' emerged from the participants' storied experiences and the theoretical debates about the political conditions and practices discussed in the literature review.

Figure 6: Showing patchwork examples of the six beginning teachers' experience in FE placement during their PGCE course. The theme: the subjected subject: socialisation and the teaching conditions within FE.



The next theme, illustrated in figure 7, derives from how the six participants narrated their experience of the PGCE classroom. The third theme 'the PGCE classroom a deliberative space' is employed in conversation with educative experiences of becoming a teacher in FE. This theme is also shaped by the theoretical debates within the literature review.

Figure 7: Showing patchwork examples of the six beginning teachers' narrated experience of their PGCE classroom. The theme: the PGCE classroom a deliberative space.



The theme 'game play, mediated judgments and the thinking actor' (shown in figure 8) originates from where the participants story a variety of strategies and tactics in response to their early socialised experiences of becoming a FE teacher. The term game play is evident in current literature and empirical studies about teaching in FE and is relatable to Shain and Gleeson's (1999) strategic complicity. For the purpose of this study the term game play has been combined with Arendt's theory of action through judgement.

Figure 8 – Illustrating patchwork examples of how the six beginning teachers' respond to their socialised experience in FE placement during their PGCE course. The theme: game play, mediated judgments and the thinking actor.

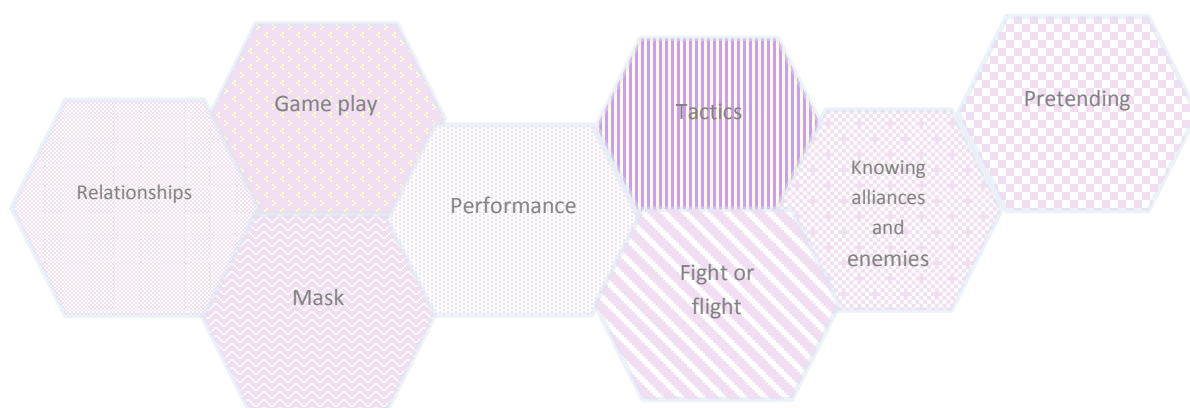
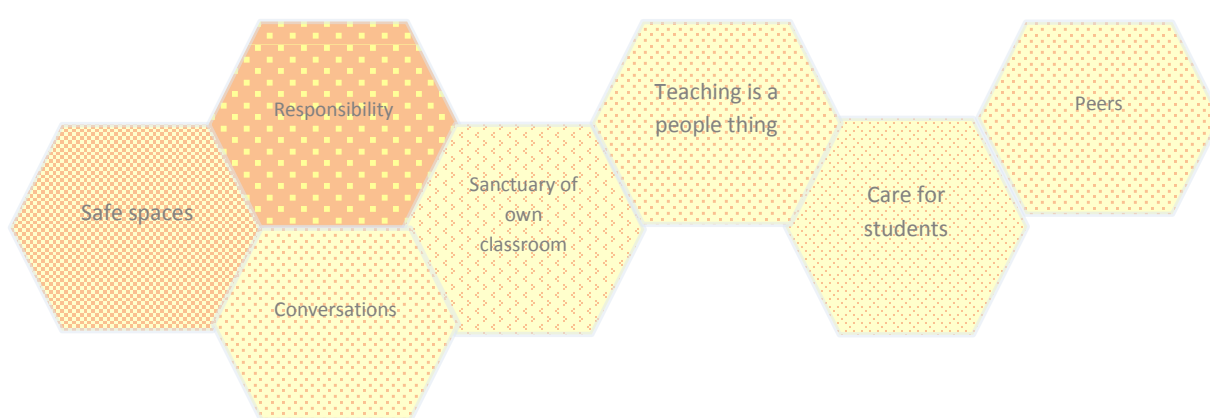


Figure 9 returns to the first theme identified - the subjectification of the teacher. However in this example the six beginning teachers make reference to how they see themselves as beginning teachers. The earlier examples in figure 4 and 5 illustrate the participants storied examples about the teachers who had an impact on them.

Figure 9 Showing patchwork examples of how the six beginning teachers make reference to their own subjectification as teachers in FE. The theme: the subjectification of the teacher.



4.3 Extracts, vignettes and storied patches - the presentation of data.

The identified themes have been employed to support the presentation of data and analysis. Subheadings are linked to the identified themes figure 4-9 and vignettes from the participants' patchwork stories are presented as examples of interpretive analysis through direct citations. As stated the themes surfaced from a complex reading of the original data in conversation with Biesta's three domains, Arendt's theory of action and the overall aim of the study. The analysis derives from my interpretation of the selected narratives in conversation with the literature and theoretical concepts identified in chapter two. The identified themes: the subjectification of the teacher, the subjected subject: socialisation and the teaching conditions within FE, the PGCE classroom a deliberative space and game play, mediated

judgments and the thinking actor are addressed individually. The final data interpretation and analysis derives from revisiting the participants' NQT stories in comparison with the themes identified during their storied PGCE experience.

Each participant's name has been changed for confidentiality. There have been a variety of processes involved prior to presenting and interpreting the data. In the research process I have attempted to be as systematic as possible; it has been my intention to allow themes to surface with the participants' stories (Arthur 2010).

4.4 Learning autobiographies: The subjectification of the teacher – see figures 4 and 5.

In the opening chapter of this thesis I explained why humanness and subjectification are important to me as a person, as an educator and as an early researcher (Arendt 1958, Allen 2002). It seemed apt to begin the data analysis by looking at each of the six beginning teachers' learning autobiography (LA) where the first theme emerged. Interestingly all of the participants' LAs storied how FE had transformed their lives (Duckworth and Smith 2017) as well as illustrating another overlapping theme in that inspiring teachers and / or uninspiring teachers also had an impact on them. All of the six participants disclosed how a teacher's action had a significant bearing not only on their academic success but also their personal development and their self-confidence.

Key threads emerged within the LAs where a teacher's subjectivities had either a positive or negative effect on the overall learning experience of the participants (Biesta 2006). Each participant's LA disclosed the significance of the subjectivity of a teacher and how specific relational context became influential for shaping the participants' decision to become a teacher in FE. The participants' LAs identify how certain characteristics, qualities and actions

of teachers have the potential to inspire and motivate others (Brookfield 1995, Biesta 2006). Arendt (1958: 9) also claims that essential human characteristics of thought and initiative ‘helps create conditions in which others experience’. All of the participants’ chose to become a teacher in FE to replicate similar positive experiences and qualities; the scope to transform lives. The participants’ experience of their teachers’ ‘words and deeds’ had an impact on their emergent subjectivities as teachers in FE.

For example, one participant, Denny reflects on his experience of being a student in FE and writes: *‘John was an inspirational teacher and someone whose shoes I wanted to follow in’*. Here we can see that Denny’s teacher offered more than simply imparting knowledge about course content. Another example derives from Annie as she writes about one of her teachers stating *‘She was a good teacher the sort that helps ignites a flame in you and a burning desire to learn’*. Annie continues that she wanted to become a teacher in FE in order to *‘inspire and change the lives of students’*. How the participants recall their earlier learning experiences includes identifying a teacher who had an impact on their learning. The importance of a teacher’s subjectivity, in word and deed (Arendt’s 1958), is seen as significant for education and personal development, particularly during ‘ethically important moments’ (Taylor 2016: 1).

Small but crucial human interactions made a difference to the beginning teachers’ experience of education. What might initially appear as an inconsequential human interaction between the teacher and a student has the potential to transform lives (Taylor 2016, Duckworth and Smith 2017). Likewise relational contexts for initiative, interaction and dialogue provide space, through natality, to begin anew (Arendt 1958). In this way the teacher has a significant role in creating the conditions in their classrooms for the space of appearance. Arendt states

that humans create environments for human action where word and deed are ‘coeval and coequal’ (Arendt 1958: 26). Therefore how a teacher acts, in word and deed, can then create a response in the students like a call and response exchange at the level of authentic *beingness*.

Another participant, Hattie, states that ‘*she [the teacher] noticed me. She talked with me, inspired me and changed my world.*’ The data illustrates that a teacher’s character and action has the power to ‘make or break’ learning experiences as well as impact upon a person’s personal development. The influence of a teacher’s character and actions had a profound and lasting impression on the participants’ understanding of what being a FE teacher meant. All of the participants declared that even the negative relational experiences with teachers were significant learning points (Biesta 2006). Declan writes about a teacher and states that ‘*the teacher used all they could to humiliate me and I did not learn much. I just lost confidence in myself*’. In this case a teacher was belittling and often made Declan ‘*feel stupid*’. Declan continues that he would ‘*never want a student of his to feel so worthless*’. Similarly Annie writes about her experience of a teacher at college and claims that ‘*a boring teacher stole my enthusiasm and my will to learn that subject soon dropped*’. The participants’ LAs highlight some of the destructive experiences that they had which also led to a feeling of trepidation. Greg claims that he ‘*could not connect with the tutor and dreaded the classes*’. In all of the LAs the participants continue that their negative experiences of unfavourable teachers informed them of ‘*how not to be*’ (across the LAs) as a teacher in FE.

For Arendt (1958: 26) finding the right words at the right moment, quite apart from the communication they convey, is action. She asserts that a person’s action has a revelatory character; where words and deeds influence meaning and experience (Arendt 1958). Annie

wrote that her teacher would *'smile at her and make her feel at ease'*. Higgins (2011) claims that persons' actions have a bearing on those who respond to it and here we can see how the words and actions of teachers have had a lasting impression on the participants' experience of FE. Declan and Annie both state that certain teachers were able to *'re-engage'* them with learning through taking time to *'get to know them'*, *'interact with them in a positive way'*, *'show respect'* and *'believe in them'*. The participants' show that their experiences of a teacher's actions, in word and deed, revealed who the teachers were as *'change agents'* in the participants' lives (Arendt 1958). Greg adds that the teacher *'changed my world'* and Lottie includes how her teacher *'made me want to learn more, ask questions be inquisitive'*. Lottie continues that her teacher *'was kind'*. Similarly Biesta (2013: 18-19) states, *'education is a process that in some way continues to contribute to the creation of human subjectivity'*.

The subjective actions of the teacher are significant in the participants' life and understanding of their emergent praxis. Fundamentally the participants offer illustrative evidence of education processes and relational interactions toward their emerging subjectivity as a teacher in FE. They make reference to how a teacher *'ignited a flame'*, *'took time to care'* and *'showed kindness'* (across the LAs). However the participants' LAs were written prior to their lived experience of the one year fulltime PGCE course in FE; before they were yet to become teachers. Nonetheless the pre-PGCE course LAs indicate how the participants are beginning to make sense of their surfacing pedagogical praxis.

4.3.2 The subjected subject, socialisation and the teaching conditions within FE – see figure 6

The next section of this chapter considers the PGCE experience as narrated through the participants' reflective journals (RJ) and final story in their extended learning autobiography (ExLA). Here, again, vignettes from the participants' narratives provide interpreted

illustrations of how each beginning teacher negotiates their own subjectivities through their relational and situated contexts. The themes discussed early also provide a structure to the chapter and the interpretive analysis.

Similar to the ideas outlined in the LAs, the six beginning teachers' reflective journals (RJs) also demonstrate how the participants' approached and searched their evolving assumptions, reasoning and values about becoming FE teachers. They include comments such as '*I am forever learning*' (Declan) and '*I am open to learning more*' (Lottie). However in their RJs the participants' initial, temporal, experiences emerged as exploratory discussions between expectations placed upon them from their own subjective stance and/ or from externally imposed positions; other FE staff and/ or institutional policies. The difference between the stories within LAs and those in the participants' RJs is that the LA narratives do not show the teaching conditions within FE from a teacher's socialised perspective. The focus here is on how the participants' reflective narratives demonstrate their experience of being a subjected subject through their socialised experiences in an FE placement.

The participants' narratives explain some noteworthy concerns about their early placement experiences of being socialised into FE's existing professional orders (Biesta 2010). It seems a quandary exists and thus a critical examination is needed into the how socialisation, as a process, is managed within initial teacher education in FE (ITE). Declan, who was placed at Ivyhouse college in the Black Country writes about his experience and states that:

'FE is a challenging environment. There is pressure, strain and stress due to ambiguity of expectations. Working in the 'unknown' is time consuming and is ridiculous I'm constantly working with change' and am constantly feeling foolish. How can I learn to be a teacher when I am a nervous wreck and struggling?

In Declan's narrative patch we can see echoes of Ball's (2003) warning about how political conditions within FE underpin systems of uncertainty and contradiction. Declan's experience of '*ambiguity of expectation*' and '*working with the unknown*' resembles the political conditions identified by Ball (2003) in the 'terrors of performativity'. Arendt (1958) also asserts that there exists in policy discourse an invisible hand to guide human behaviour and which can inhibit human action. She employs the term invisible hand to explain that policy discourse is used to enforce behaviours of which no one assumes responsibility. Arendt claims inhibiting action prevents people from outstanding achievements (Arendt 1958: 40). The main issue for Declan is working with in the '*unknown*' whilst trying to develop as a teacher. The ambiguity adds to him feeling foolish and here Declan needs to develop a way to manage and trust his judgments.

In their RJs Declan and Greg, both at Ivyhouse College, include reference to others (colleagues and managers) who employ policy to 'instruct' them how to teach. Across the participants' RJs there is reference to how different people within departments employ policy and notions of professionalism to direct expected and compliant behaviours. They share how this adds to their confusion and uncertainty. Hattie, an English teacher placed at Gamesford College, writes about '*office politics*' and includes '*you either do as they say and fit in or become ostracised*'. Here Hattie's concerns echo earlier points and she is aware of how some staff in her placement college impact upon others. Arendt (1958: 40) suggests that 'uncertainty comes from the number of others who attempt to enforce one common interest and one unanimous opinion'. The question arising here is if people or beginning teachers live in uncertainty how can they challenge / change or conserve what is right or wrong? We can see the implications for learning when the conditions lead to feeling like '*a fool*' or '*a nervous wreck*' (In Greg and Declan's RJs).

Greg, a beginning teacher of media at Ivyhouse College, writes about his early experience of FE as *'constantly being torn because of the relentless changing goal posts'*. Greg describes himself as confident person and therefore it is interesting to see how he experiences the uncertainty within FE. In education constant judgements are made by different agents, in different ways employing a myriad of criteria so 'it is inevitable that teachers become uncertain and self-questioning' (Ball 2003: 221-222). All six participants, regardless of their subject area or placement colleges, share experiences of constant change and uncertainty and this theme remains a substantial strand throughout their PGCE patchwork narratives. The experience of ambiguity links to both situational and relational contexts. The experience of uncertainty remains significant even when they gain more insight into FE and become more experienced as teachers.

Declan, like the other participants, also experiences *'pressure, strain and stress'* which raises further questions about the relationship between socialisation and subjectification in ITE. Common experiences amongst the six participants thus raise serious questions about the role and purpose of ITE in socialising beginning teachers into FE teaching, particularly within the current political contexts. The unrelenting dilemmas encountered during ITE in socialising beginning teachers into FE's existing professional orders is not only problematized by perpetual change and uncertainty but also by relentless expectations placed upon FE teachers to perform neoliberal ideals (Ball 2003, Smith 2017). This is echoed by Declan (Ivyhouse College, SEND department) who was asked to enter predicted grades on the college student monitoring system just before the Christmas break. He writes:

'It is a crazy policy that we have to enter predicted grades this time of year. Most of the students have only just submitted their work. I had hoped to mark them during the holidays but now I've been asked to put their grades in before I've even marked

them? Crazy idea and now I feel pressure to mark them when I simply haven't got the time! I feel guilty and inadequate.

Declan appears to be feeling the effects of performativity whereby he feels guilty for feeling inadequate as a teacher. The pressure to do something that feels wrong and perhaps unethical is adding to his sense of guilt. Taking into account Ball's (2003) position against the persuasion of neoliberal ideology and Arendt's (1958: 40) concern of the 'rule by nobody' demonstrates 'the most tyrannical version of control' in FE. Here both Ball and Arendt remind us that by employing political and policy based discourse to guide compliant behaviour denies a human responsibility. Declan seems to be torn in his responsibility towards performing the task, pressure to mark the work or to simply hold back until he can enter the grades. Greg also at Ivyhouse College summarises his experience by entitling a journal entry as '*One hell of a year*'. In his journal Greg discloses the experience of being '*stressed, torn, choked, tired and just about functioning*'. Like Declan, Greg attributes the experience to concerns about:

'unfair expectations and unrealistic goals' He continues with '*I'm fighting the workload and most of it stems from admin and filling in forms. I'm putting the same information on three different forms and then having to change it to suit whichever way the management wind blows*' (Greg).

From Greg's and Declan's perspective socialisation into existing professional orders within the current political conditions of FE is not conducive to fostering teachers' subjectification, moral professionalism or encouraging scope for 'outstanding achievements' (Arendt 1958) within pedagogical praxis. It seems that the denial of human factors and judgment, which also shape the working conditions within FE, creates conflict between the scope of political discursive practices and teachers' autonomy in thinking and acting. For Shain and Gleeson (1999) compliance replaces judgment and Orr (2012) argues that FE teachers learn to cope.

From the all of the participants' narratives it seems that their experience of the conditions, within FE, impact on their emotional and physical wellbeing. Although Greg describes himself as confident he offers an outline description of two days in placement and writes:

'Planning isn't easy I was planning 4 topics, 4 extensions and 4 worksheets. I live the frenzy of panic planning. What I recognise is that I am tired and my battery needs recharging. I am like a hamster on a wheel - planning, planning and more planning – I'm losing sleep!!'

Here Greg shares his experience of placement and how the experience has a detrimental impact on him; Greg is *'unable to sleep'* and is *'feeling the pressure'*. Dennis (2017), writing about teaching in FE, claims that these symptoms are often a consequence of living with anxiety and possibly fear. As a teacher educator it is significant to examine moral and political questions about the extent to which ITE engage with socialisation processes that serve conditions that are detrimental to another person (Taylor 2016). Rather the socialisation process attempts to substitute action for behaviour and in doing so attempts to create a monolithic character (Arendt 1958). Similarly Shain and Gleeson (1999) assert that managerialism aims to create monopolised professionals. For Greg it is about becoming worn down by the frenzied panicked approach to planning in FE that is making him tired and worn out as a human subject; too tired to think and make judgments. Perhaps Greg is simply so tired that his judgment will be reduced to a technicality as he learns to cope with the conditions of FE (Dixon et al 2010, Orr 2012).

How the conditions, in FE, are experienced by the participants is a reminder of persuasive political discursive practices within FE. For example, Hattie, a motivated beginning teacher at Gamesford College, states that she feels like she *'literally lives at placement'*. Another participant, Annie, a competitive and confident beginning teacher at Barley college, also reminds us as she writes, *'although I am tired, due to the extremely long days, block*

placement has really shown me what working in an FE college will be like. It is completely mental!!' There are similarities across the participants' narrative journals for example one of Declan's reflective patches is entitled '*who dares wins*'. He continues with the entry by writing '*I feel like I'm training for the SAS*'... *FE is tough and daunting*'. In his journal entry Declan (Ivyhouse college) writes about managing his workload in '*confusing and contradictory conditions*'. He is aware that some of the college policies add to his uncertainty. Declan questions some practices mostly in relation to bureaucratic principles. He states '*who actually reads the information and what do they do with it anyway? I'm sure they see it is an endurance test!*'

The six participants' early narratives show that the relationship between socialisation and subjectification and their emerging pedagogical praxis initially become governed by uncertainty, pressure and stress. In this way the participants, who are in a variety of placement settings, all experience similarities where neoliberalist conditions and managerial practices within FE influence their actions and judgements. Lottie, who describes herself as an independent thinker, questions how she can work effectively with a heavy workload coupled with '*uncertainty*'. Lottie, placed at Northfield college, shares her experience of the political and working conditions of teaching in FE. She states:

'Why do I feel like I'm jumping through hoops? I've been teaching for 3 hours this morning, worked through my lunch and then another 3 hour session THIS IS SOUL DESTROYING, AARRGGHHH!!!!!! I feel like I can't breathe at times with everything going on. AARRGGHHHH changing goal posts and workload – don't tell me this is it. I think I will cry. I feel so bad that I can't keep up.

In this extract Lottie appears to be a tired and exhausted beginning teacher experiencing the daily life as a teacher in FE. There are a few things happening here, Lottie is new to teaching, she is experiencing conflict between what is expected, what she is experiencing and what

might be different. For Lottie the working day at Northfield College is challenging add to that her experience of the changing goal posts and uncertainty and we see how the political climate of teaching and performativity is influencing her experiences and wellbeing (Colley et al 2007). Lottie continues that the pressure to work in a certain and unquestioning way has an emotional impact on her sense of self. Lottie and her PGCE peers are being made to feel inadequate when they cannot manage the excessive pressures to perform as a FE teacher. Here we can begin to establish that the relationship between socialisation and subjectification impacts on the scope of the participants' emerging pedagogical praxis. The participants share examples of how they work with uncertainty and how pressure impacts on time and space to think. The experienced conditions appear to constrain the participants and reduce the potential for them to act through pedagogical praxis. Each participant feels the pressure to behave in a certain and compliant way which leads to anxiety and emotional stress. Arendt (1958) claims that in certain conditions human action has less chance to flourish and the implications arise from creating falsified and normalised behaviours where human deeds are inhibited in that their capacity to illuminate are diminished. By moulding teachers' behaviours through a variety of ways such as performativity means that teachers are discouraged to think for themselves. In the narrative patches we can identify that the political landscape operating in FE creates situations where workload and performativity undermines FE teachers' values (Ball 2003). This is where the participants are mostly likely to experience stress and anxiety.

The participants share how they feel whilst being unable to manage the excessive workload, uncertainty and chaos and this is illustrated across their college placements. Their experience initially becomes internalised to how they see themselves as the problem and this is where ITE courses and collaborative practices can support further. Lottie, a caring teacher,

continues her RJ with how she is '*expected to do so much whilst often being criticised*'. Her RJ offers a variety of examples which imply how techniques of performativity enacted by others impact on her thinking. Similarly Annie who employs her self-disclosed strong will, reflects on how she manages her '*feelings of self-blame*' when she is unable to fulfil the demands of FE teaching. Annie battles with the potential power in performativity by critically reflecting on how she might respond. Annie is feeling the pressure to do as she is '*told*' and she questions '*how somethings are rendered more professional than others*'. Annie has described herself as confident, competitive and as stated, strong willed. She is able to question normalising behaviours and is resilient to fictitious blame (Daley et al 2017). Her Annie appears to have her own sense of self-governance away from that of performativity.

All of the participants write about feeling responsible for their students and colleagues but also feel inhibited as to how they manage situations under the term of being a '*professional teacher*' (across the RJs). The force of compliant behaviour and performativity (Ball 2003, Brown 2017) through imposing innumerable and various rules lead to the normalisation of behaviour (Arendt 1958) or at the very least strategic compliance (Shain and Gleeson 1999). The implication here for performativity is in how each beginning teacher responds to their situated contexts, own autobiographical learning and their own views. The determinism of performativity is weakened by human action whereas the implication is that beginning teachers merely learn to cope (Orr 2012).

An example of how performativity is experience is shared by Lottie at Northfield College. She writes about an incident where she knows a student is experiencing some personal difficulties. The student arrived late to a class that Lottie was supporting in. Lottie writes that '*I would have handled it differently, the student was clearly upset, but the mentor told me that*

I had to be professional about it. Are teachers too professional to care? There appear to be implications for beginning teachers in developing their pedagogical praxis because of existing orders and expectations within FE. I am inclined to agree with Lottie here about just how political care is after all do we care enough to change our ways or care enough to put our head above the parapet to change the ways of others? Here I do not see care as an emotional labouring (Avis and Bathmaker 2006) but an ethical sense that stirs our political stance. For example Brown (2017) criticises how cultures of accountability and performativity impact on FE teachers and where the conditions hinder teachers' capacity to defend human beingness (Arendt 1958).

Orr (2012: 60-61) argues that managerialist cultures work to alienate people so that they may experience alienation from humanity. In short, to care is a political act and to care about the world of others is a humanitarian act. It seems, from the participants perspectives, that the conditions within FE threaten teacher and student humanity. Annie at Barley College echoes this when she writes about how some teachers in her department questioned her about being '*too soft on her students*'. Annie is a motivated and confident person but an accumulation of pressures such as being asked to stay late three consecutive nights, to attend extra meetings about Ofsted readiness, undermined in front of students as well as questioned about her care and considerations. Annie writes '*there were times I could have just given in her keys and walked out the door*'.

The six participants' narratives show that the existing professional orders, within FE teaching, limit the opportunities to engage with their emergent pedagogical praxis. However within the participants' RJs it appears that an early experience of teaching in FE and their experience of the PGCE course (ITE) establishes a relationship between being socialised into

‘existing professional orders’ (Biesta 2010) and engaging in collective story telling such experiences. The chronological aspect of their experiences suggests that the value of collective and dialogic storytelling during their PGCE supports their resilience and subjectification towards becoming a FE teacher.

The analysis continues exploring how the participants’ storied their experience of the PGCE classroom as a space of education, socialisation and deliberation.

4.3.3 The PGCE classroom a deliberative space – see figure 7.

The participants stories identify a rift between their experience of the HE based PGCE classroom and their early experience of placement in a FE setting. All of the participants’ wrote about teaching within the political conditions within FE and how the experience had a negative impact on them (Brown 2017). The six beginning teachers also shared how they experienced ITE and the university based PGCE classroom as a ‘*safe space*’ (across the RJs and ExLAs). In this safe space the participants came together to share stories and make sense of their FE teacher experiences (Hillier 2015). Hattie writes how ‘*sharing with others helps make sense of her placement experience*’ at Gamesford College’ and Declan who like to use humour, includes ‘*it is great to be with peers at uni. We get in the classroom and off load! We offer advice and sometimes that can be quite humorous but always welcome*’ The PGCE classroom is a place of collaboration and dialogue and mirrors Arendt’s views on the conditions for human action. Arendt’s (1958) views on politics and action seek to revive the meaning of shared public spaces where action can be seen as enabling freedom through subjectivity.

Arendt's (1958) thinking is dedicated to breaking illusions in political life and furthermore her view of socialisation is about taking self-responsibility in the world of others; taking initiative about what to conserve and what to change. Annie shows this by writing '*when I hear my peers view different opinions it helps me decide what to do. I feel more informed*'. For Arendt (1958) collective space and dialogue are facilitators of agency and freedom and thus a deliberative and safe space is crucial to enable subjects to be visible through their words and deeds. Greg and Denny (like Hattie is at Gamesford College) write about the PGCE classroom and include examples about how the space supports them '*being in tune*' (Greg) or simply '*being able to be who I need to be*' (Denny).

In the PGCE classroom the participants felt able to engage with reflective and critical dialogue about their experiences in FE and deliberate new contexts for their agency (Hillier 2017). The participants also experienced some disparities between safe spaces and hostile environments. The contrast showed how the participants' wrestle with conflict, power and uncertainty within FE (Hillier 2015). Hattie recalls her experience and states that:

It was great to return to University and catch up with my fellow PGCE peers. It was really beneficial to share stories and experiences and support those who aren't having the best experience. It was a little alarming to hear how many peers are psychologically struggling with the demands of their placement, it wasn't nice to see students crying on the stairs or speaking so negatively of issues they have experienced during block placement.

Hattie views her time at university as sharing in a safe and purposeful space where peers engage in dialogue about their experiences of teaching in FE. Arendt (1958) argues for a shared democratic political space which encourages individual growth, wellbeing and freedom. The participants shared experiences, discussed what they would conserve and / or change and contested despotic powers experienced in placement (Arendt 1958). Together the participants explored and considered what resonated with them, what offered a healthy

challenge and what did not (Weatherby and Mycroft 2015). Throughout the narratives the participants' perspectives show that the PGCE classroom became a 'space for freedom' (Arendt 1958). Lottie offers a valuable example:

I can finally say that I am now feeling a sense of settlement and a sense of belonging I'm starting to love this PGCE. I can come along to Uni and vent! I can say what I want, how I feel and just be me.

Lottie's narrative extract shows how Arendt's (1958) conditions for the quality of natality mean to begin anew within her initial socialisation experiences of placement. The experienced conditions for the quality of natality offer space for Lottie's subjective actions. The collective and dialogic space within the PGCE classroom provides scope 'to construct new discursive reforms about what being a teacher in FE means' (Hafez 2015: 163). For Lottie, as with the other participants, the PGCE classroom became a space of natality and deliberation where each participant took some responsibility for their desired emergent pedagogical praxis. In chapter 2, Arendt's (1958) concept of 'natality' was explored and she claimed that every human being possesses the promise of a 'new beginning' where engaging in action means to capture and conquer an initiative. Lottie continues as she reflects on her experience:

Throughout this course I have learnt so much about how my biography has shaped me and my beliefs as an individual. Now I see that if I am not open to welcoming certain new experiences then I restrict myself of opportunities. Not that I am not comfortable with what I believe, but on this course I've met people that I wouldn't normally go out of my way to communicate with, and I've endured things I wouldn't normally put myself up for and as hard as this course is and has been, it really is something worth experiencing.

Champlin (2013) argues that Arendt's concept of natality also influences a shift in language. The contrast pointed out so far between the placement environment and the educative environment provided by the university setting illustrates the potential for new contexts through meaning making opportunities in a political world. The potential for ITE is to protect

and ensure the conditions for the quality of natality (Levinson 2001) and thus provide scope for teacher action, their words and their deeds, within socialisation processes.

The participants felt that the PGCE classroom offered a ‘*healthy and safe space*’ where they were encouraged to reclaim power as thinking and acting subjects (Arendt 1958, Allen 2002). Their collaborative and dialogic interactions, within a space of natality, were influential for their informed and emergent pedagogical praxis. Greg explains this in the following extract:

The PGCE is encouraging me to reflect on how I am received in the classroom... this is important to me in that I want to represent all those things that are important to me such as calmness and commitment to my students. I am moving in the right direction and it is the direction I want to go ...not everything needs to be a performance.

The purpose of ITE in FE is more than a socialisation process for beginning teachers and offers space and scope to commit to Biesta’s (2013) ‘balancing’ of the domains for the purpose of education; including socialisation and subjectification. The participants’ experience of their ITE in FE offered space and opportunity to explore their own subjectivities as a teacher and critically examine assumptions about both pedagogical and political practices (Brookfield 1995).

The analysis of the participants’ narratives indicates the significance of the PGCE classroom as a deliberative space (Hillier 2017) and a space for Arendt’s (1958) quality of natality. The PGCE classroom was experienced as a space where collectively beginning teachers ‘challenge dangerous distortions’ (Allen 2002) in order to become political actors within FE; not all beginning teachers become political actors in this sense and it would be interesting to explore this too. Earlier in the participants’ narratives (PGCE - the subjected subject: socialisation and the teaching conditions within FE) neoliberal conditions in FE were experienced and disclosed. The participants narrate their experiences chronologically as they

move through their PGCE course and the combination of earlier experiences and new experiences are collectively discussed in the PGCE classrooms. Deliberative space (Hillier 2015) enables the participants to share experiences and examine a variety of perspectives and understandings of the contexts of which they occupy.

Hillier (2017) continues that although FE teachers contend with uncertainty they are also able to initiate change and begin anew (Arendt 1958). What we are reminded of here is Arendt's (1958) call for thinking and judging actors championing an active life. In the PGCE classroom and through teaching in FE the participants explore their own subjectivities in making sense of their teaching experiences and emerging pedagogical praxis. Annie (at Barley College) adds:

Coming back to Uni after a four week block placement enabled me to feel like myself again. There was a time during placement where I could have just thrown it all in and said it's too difficult. I think having inside information about how education policy and practice works has informed me on how to respond. I think I can do this. Things are finally falling into place!!

Similarly Hattie (Gamesford College) writes:

Each week I'm seeing more and experiencing FE to its true extent. Both the positive and negative of placement has had an impact on me. The PGCE has helped me to develop my teacher ethos by sharing with my peers and understanding that I matter too.

The participants write that the PGCE classroom offers a space to challenge and contest performative practices as compared to their socialised experiences in placement. They claim that through story sharing with their peers and tutors supports them in making sense of the conditions and behaviours in FE. Declan (Ivyhouse college) talks about '*unpicking practices*' and how sharing makes some '*unseen practices become seen*'. In a similar way Greg

(Ivyhouse College) claims that during a PGCE group task his *'blinkers were removed'* and that he could *'see the blind spots'*

Likewise Denny, placed at Gamesford College, acknowledges that he is *'still developing as a teacher'* and that *'every day is a learning process'*. Denny who describes himself as determined concludes his journal entry with, *'I truly believe that the day I stop learning as a teacher, is the day for me to find a new career'*. What emerges from the participants' narratives is an awareness of their subjectivities within the political context of FE. They begin to show how they engage in a constant negotiation between being a subjected subject through a variety of normalised practices and a subject of action by challenging such practices.

By the end of the first semester of the PGCE there appears a further shift in the participants' narratives and new themes emerge around mediated judgments and game play. In the following extract Annie writes about making sense of performativity in observations at Barley College and her own experience as a teacher. She narrates:

I feel that as soon as an observer is sat in the classroom, I have to teach in more of a textbook manner. If an observer was a fly on the wall in a normal lesson they would probably say that the class is loud, discussions probably go off topic and the focus moves, that I don't stick to the created learning objectives and the students get distracted. I don't want this within an observation, which is why both myself and the students act in this "proper" manner and get the boxes get ticked.

This is an example of performativity and it also therefore sits within the context of the neoliberal pressures experienced by the students. Annie's experience of a socialisation process, through a lesson observation, demonstrates her ability to observe the 'rules of the game' (Arendt 1958). For Annie, the relationship between socialisation and subjectification is inhibiting her emerging pedagogical praxis in FE instead there is an emergence of game play

or as Shain and Gleeson (1999) state engagement with strategic compliance. As previously indicated socialised and enforced compliance excludes scope for spontaneity and meaningful action (Arendt 1958). Thus an implication of performativity and normalised teacher behaviour means that human action becomes replaced by bureaucratic principles (Arendt 1958).

4.3.4 Game play, mediated judgments and the judging actor – see figure 8.

Arendt (1958) argues that uncontested tyrannical power can lead to performance rather than action and is thus a danger to humanity. The six beginning teachers' stories illustrate a variety of experiences which indicate their engagement with game play or rather in Arendtian terms an interconnectedness with the contexts which they occupy (Thuma 2011). Situated contexts provide space to choose from a myriad of actions and choice requires judgment. Each participant shows agency in their capacity to act, to initiate and to begin something anew (Arendt 1958). Similarly in Dixon et al's (2010) study beginning teachers displayed self-awareness and reflexivity in their situated context in college. Greg at Ivyhouse College illustrates his awareness of the conditions underpinning his choice in game play and he narrates:

'I have to play the game – it is sort of appearing to adhere with what is expected and by doing that no one really notices you. You can get away with some of it because there are so many policies. For example for students there is a lateness policy, an attendance policy, using a smart phone policy and even drinking in the classroom policy. The ways of interpreting what teachers should do in each case is bizarre. For teachers it is quality or Ofsted policy...I'm not sure people keep up with all the policies that are in place. I doubt many teachers interpret them in the same way'.

Greg's account demonstrates how the conditions for teaching in FE are incoherently coherent which has resulted in teachers being able to engage with 'game play' (Ball 2003). The six participants' stories illustrate the socialised conditions in FE and how situated contexts begin

to shape their judgements. Arendt claims that there are inescapable conditions which limit what people do and these conditions are analogous to the 'rules of the game' (Higgins 2011: 87). The point here is explored well by Shain and Gleeson (1999) who identify that there are times when strategic compliance is a choice action of FE teachers.

In the following participants' narrative extracts there is scope to understand game play as a process of mediation where the participants engage with own subjectivities and political judgements about how to act in FE. This is very much like that strategic compliance discussed by Shain and Gleeson (1999). However Arendt (1958) believes we disclose *who* we are by *how* we are in combined words and deeds. Thus humans have agency and act within the public realm and political contexts but how they choose to act may be influenced by power, fear and anxiety (Daley et al 2017). Nonetheless Higgins (2011) argues that there are endless variations, freedoms of choice and movement. For Arendt (1958) our 'worldly views' underpin action but it is not always easy in hostile conditions; her emphasis of worldly views connects judgment with political and moral duties of humanity. The participants' narratives disclose a variety of actions which illustrate each participant's agency through their mediatory judgments (Thuma 2011).

As indicated, game play appears as a complex mediation of political and subjective judgments. For example, Declan uses humour in his narratives and states '*my game face is on*' he continues with '*I am learning who my alliances and enemies are*'. Although the participants write about game playing, strategies and actions they are also disclosing their judgment making. In the following extract Lottie at Northfield College writes about how she was asked to change some grades and that she was '*told*' about how the department was '*under pressure to meet the national bench marks*'.

Lottie writes an extract which implies how she negotiates judgments:

In my head I was thinking "are you kidding me", but my face and mouth were saying "that's fine". I'm finding that there are a lot of assumptions based being a teacher. Really have to consider how I am going to approach this situation.

Here Lottie demonstrates how she is considering a conflicting point before she can re-centre her thinking towards action. Game play or strategic compliance is a significant mechanism of resistance or survival in FE (Smith 2017). The participants' narratives indicate that notions of game play varied in response to observations, office politics, staff members and policy discourse. The variability, in the participants' narratives, includes how they manage complex and dynamic relationships in FE; often these relationships are underpinned by human relations and interactions. Hattie's extract below illustrates her response to how she perceives some of her peers responding to situated and relational contexts within FE. She writes:

Alarmingly some of my peers feel there is no way out and are 'putting up' with awful treatment. Other peers are fully embracing a variety of tactics and using their strengths. I do feel it all comes back to an individual's character.

Earlier the participants' narrative extracts showed how early experiences in placement appeared to have a detrimental effect on their emerging pedagogical praxis. Later in the PGCE classrooms the participants' stories appear to show how they deliberate and learn to mediate between being subjected and being a subject. What seems to be surfacing here is that there appears a gap between workplace ethics, which may not always be orientated towards academic, critical experiential learning and personal development. The rift between placement experience and the PGCE classroom is a challenging one and to some extent mirrors the complexity between the relationship between socialisation and subjectification. I do not anticipate such a binary of difference exists in all cases however I do wonder the

extent to which apprenticeship models in ITE offer a wide ranging alternative to becoming a teacher.

In their PGCE classroom the participants collectively discuss ways to participate with interwoven choices and actions. What, then, becomes more apparent in the participants' narratives is the notion of game play though experience and making sense of their emergent pedagogical praxis. For example all of the participants acknowledged that they changed in different contexts and with different people. Annie continues with her experience of being observed at Barley College:

The more I experience FE the more I realise how many people engage in pretending to do what they think others want. I guess we all pretend to be doing one thing but actually get on with something else. Even students play along when I said XXX might be in the class today they said to me, "we will be really good for you, we won't even talk!"

In this extract Annie shows that she is aware of what she is doing and that her students are also active accomplices. Smith (2017) claims that FE teachers' engage with game play to contend with managerialist cultures of accountability, performativity and to appease quality assurance mechanisms. The data here illustrates how the six participants see that whilst the political conditions of FE impact on their emergent pedagogical praxis the conditions do not wholly prevent the teachers' in their ability to act. Rather beginning teachers' judgements involve an intricate and multifaceted process of mediation between subjectification and situated contexts. Greg at Ivyhouse College confirms the situation in his narrative and adds:

I do love teaching and hope that admin and unfair expectations, responsibilities eventually are reduced and lighten the teacher load! Sometimes the experience is like 'fight or flight'. – And the fight set in because letting my students down was incomprehensible.

Rather than engaging with game play Greg focuses on his relationship with his students and discloses an emergent value in his worldly view (Arendt 1958). Relational contexts appear

significant influences across the participants' experiences and underpin the beginning teachers' emergent pedagogical praxis. Interestingly the beginning teachers employ their worldly views to support their judgments of action including gameplay and strategic compliance and this way they seem to use the strategies to safeguard their values where possible. Lottie explains how relational contexts at Northfield College are important in her mediatory judgments toward action and emergent pedagogical praxis:

I try to remove the roles of both the student and the teacher from the classroom. When I walk into a room of people I don't see their individual roles, I just see them. For example on my first day of placement and on walking into the classroom I knew I wasn't a teacher and they were not my students. We knew very little about each other and therefore an intriguing process took place "the standoff". I'm checking them out and they are doing the same to me. I choose to approach a situation depending on what is presented. I never thought I'd be a teacher but this is just an opportunity for me to use my people skills on a different platform. By removing the roles out of the room, it provides a more equal playing field.

Here Lottie and her students are making sense of a new situation; she is employing her tacit and embodied knowledge. She is doing so in order to establish rapport and relational contexts and revealing that egalitarianism is important within her view of the world. It seems that Lottie is grounding her pedagogical approach in this position. She is demonstrating her human capacity to act through making judgments about what is important to her and her 'worldly view' (Arendt 1958). If there were '*equal playing fields*' then game playing might mean something different for Lottie and the other participants. In all of the narratives the participants share how relational contexts are significant in creating the conditions in which to act and establish environments where teaching and learning can take place. For example in her extract Lottie is creating the conditions for her students to learn. This is a reminder that humans 'form the environments for each man's activities' (Arendt 1958: 22).

Earlier in this chapter, the participants' LAs illustrated how FE teachers transform lives both positively and negatively (see figure 4 and 5). The combination of relational contexts and

human action are experienced by the participants in the LA's and in their early experiences of becoming teachers in FE. It seems that students, colleagues, managers etc. all impact on the conditions towards what game to play or rather what choice of action to take. In their study Dixon et al (2010) also recognised that relational contexts had a significant impact on beginning teachers' experience. In the next extract Lottie is sharing her experience about a colleague in her office at Northfield college. Lottie explains in the following narrative as an example:

'Ignorance is far from bliss :(... I had been unwell but I made the effort to go into college even though I knew that I was with XXX today. I had a lesson to teach. Upon my arrival I could see that they were sitting at the desk with a smug smile and they informed me that I would not be teaching my planned lesson as they had decided to give students more time to complete the assignment. They said "I did send you an email" this morning. Some people are just wrong... they are like this with me and with students. Why? Because it is who they are – quite the dictator! I smiled and sat down at my desk... I didn't want to rock the boat knowing that I would catch up with my students later.'

In the narrative Lottie explores how different people respond to students within the department. She makes judgments about how her colleague appears through their words and actions. In the vignette Lottie shows an awareness of her current situation; she makes a choice and then focuses on what she will do. Although she is frustrated by what her colleague has done Lottie shows the human capacity to act and 'modifying the world' she occupies' (Champlin 2013: 155). She chooses to nod and smile, she believes the colleague to be a 'dictator' and she does not want to 'rock the boat'. There might be other actions she could take but Lottie chooses hers. The relational context has an impact on Lottie's choices but she still has choices (Thuma 2011). To compensate her feelings Lottie chooses to see her students on her own terms.

Throughout the six participants' narratives a recurrent theme denotes the significance of relational contexts and the participant's mediated action. Declan who discloses that he is a

listener claims that *'students pick up on the mood of the teacher'* and Hattie teaching English at Gamesford college shares that she is a motivated and caring person she contends that *'there seems a real negative dynamic between some teachers and students'*. She offers examples about how some teachers refer to students and how she sees labels attached to some of her students who are undertaking level 1 courses. Hattie refers to herself as a caring person who values her students and their efforts to engage with learning English. In one of her RJ entries she writes that *'personally I feel that having a more humanistic approach to students' behaviour maybe the best solution for the students and for the teachers'*. She explains in her journal how some labels are given to students who may have had a different life pathway and she is sensitive to their autobiographical contexts.

Rather than being part of the staff *'banter about students'* Hattie chooses to ignore them and defend her students by sharing how the students are developing their skills. Hattie offers a gentle approach to challenging her colleagues in the shared office at Gamesford College. In her RJ Hattie demonstrates how she has perhaps internalised some aspects of the discourse of the PGCE and relatable theories. I see this as being a combination of Hattie's subjectification and how her prior experiences resonate and mediate with her new experience of ITE.

How we are with others in in plurality often depends on our moral and ethical views or as Arendt (1958) puts it our *'care of the world'*. Similarly how we engage with judgment making is not simply about playing games; the participants are employing the term to explain their choices of action; their mediatory judgments and their worldly views. According to Biesta (2013: 137) judgment making, it is not a skill or competence but rather a quality that characterises the teacher.

Arendt's (1958) work has a central concern with the interrelationships among the concepts of power, subjectivity and agency. The narrative data appears to show that the six participants engage with thoughtful considerations about what actions to take within the conditions of FE including the relational contexts. The six participants' narratives illustrate how each of them employs action to begin anew, create and modify their emergent pedagogical praxis. Arendt (1958) argues for freedom for initiative and thus the freedom to choose through subjective action. For Arendt (1958) to choose demands to have choices; alternatives and possibilities.

4.3.5. Returning to the subjectification of the teacher – see figure 9.

Throughout the participants' PGCE course narratives there are indications where emergent subjectivities are disclosed through action. Each participant's subjectivity is exhibited through their agency (Allen 2002), inhibited or enhanced by situated and relational contexts and underpinned by their capacity to act on their worldly view (Arendt 1958). The narratives illustrate the participants' actions are promoted or inhibited within relational contexts and they are aware of this. The LAs, RJs and ExLAs show the participants' sensitivity to relational contexts and this appears to inform their emergent pedagogical praxis. The participants' disclosed experiences suggest that they foster 'safe spaces' and supportive relational contexts to encourage their students' learning experiences. Denny, at Gamesford College, provides an example by writing the following extract entitled; '*Who am I to prevent students from enhancing their learning?*' He continues:

In the lesson the students responded incredibly well, they were very active throughout the lesson and were keen to provide answers to any questions that were thrown their way. I think a great rapport with the students makes the experience of learning easier and more rewarding. My main goal is for students to achieve something not me... I don't need a super ego. I'm truly finding who I am as a teacher.

In this extract Denny illustrates the importance of humanness within his experience as an FE teacher. There are echoes of Arendt's (1958) point that through our actions, word and deed,

human subjects appear in the world to others as moral and ethical beings. Indeed the six participants all claimed that it is in their own classrooms with their students and through their words and deeds that they are most able ‘become subjects in their own right’ (Biesta 2013: 24). Lottie also outlines how her subjectivity, her view of the world, and how it informs her thinking and acting. Here Lottie’s students at Northfield College are considered in her emergent pedagogical praxis and she writes:

The lesson was a good opportunity to work with the students’ confidence and their communication skills. They seemed to just give me all of their attention. I ended up not using all the resources that I had planned to and I just had students sit with me in a circle shape discussing their experiences. This then became a role play activity which was enjoyable. It was nice to see each student talk about their perceptions of what an interview for a job might be like. This part of the session was lovely because the students shared some of their personal views and assumptions with me. I started to see that they were attempting to show that they trusted me to some extent and it was the same for the rest of the lesson. I like to teach but I’m not sure if it’s teaching the subject that I like or the fact that I am able to influence students’ lives in a positive way.

Lottie demonstrates how she is enacting her judgments about what being a teacher means to her. She has previously narrated how relational contexts have had a demoralising impact on her. However in her classroom she acts through word and deed to reveal her subjectivities. She shows her care of the world by valuing her students’ emergent self-confidence. Lottie was able to ‘*think on her feet*’ and ‘*read the classroom*’. Lottie was showing a call and response between her actions and those of her students. She was using the situation to create the conditions for human action and interaction; here we sense Lottie’s emergent pedagogical praxis.

In many areas the participants’ subjectivities continues to inform a carefully crafted pedagogical praxis despite the wider demands of FE. In this way the participants’ narrative, patchwork texts illustrate how, despite the wider conditions of FE, judgments are partly shaped by the participants’ care for the world (Arendt 1958) and negotiated within the

deliberative spaces (Hillier 2015, Arendt 1958). It also seems that the participants employ their tacit knowledge in safeguarding the conditions for natality (Arendt 1958, Levinson 2001) and for those for whom they acknowledge a responsibility for. In the next extract Declan is clearly aware that there is an environment outside of the classroom; he is aware that wider FE policy can become damaging to teaching and learning environments. Declan's narrative extract below illustrates how he tries to establish the quality of natality in the classroom at Ivyhouse College. Declan states that:

Making the classroom a peaceful place supports students being more open to learning. This is hard because the learning environment can soon become hostile. The pressure on teachers and students to perform or produce outcomes doesn't help at all. Pressure has a negative impact on learning and the group dynamics.

Here Declan's mediatory judgments, his human power, allows him to pursue courses of action to take and shows his interpretive ability (Benhabib 1988). Likewise the beginning teachers' judgments reveal Arendt's (1958) view of natality, the promise of a new beginning and the ability to seize an initiative through own emerging pedagogical praxis. This is evident as Declan continues his narrative;

It is important to bring learning to life and make the classroom an environment where the students can engage with their peers. It is also about self-discovery. Learning is all about responsibility and as a teacher I facilitate an amicable learning environment for it to happen. In the classroom is where it all happens whereas outside the classroom it a case of ... the show must go on...but we are manoeuvring between scenes.

Declan offers an insightful experience of becoming a teacher in FE. He is aware of the boundaries between the classroom and wider college. In the extract he explains how he is able to manage his subjectivities as a teacher where his world view is embodied and embedded in his pedagogical praxis. Outside the classroom, for Declan, is a case of choreography and scheming. The participants' narratives reveal a glimpse of each beginning teacher's 'world view' and there is particular reference to a 'care for their students'. This

surfacing view demonstrates how the participants have an emergent ‘responsibility for the other’ (Biesta 2013:19). The participants illustrate how they engage with mediating the relationship between the classroom space, the wider college contexts and their own world views. In other words, they are mirroring what they may have been experienced in their PGCE classroom.

Learning with others, including a sense of responsibility, appears to influence the participants’ judgments and actions in their emerging pedagogical praxis. The participants make many references to their students and how the care they have for their students shapes their pedagogical praxis. For example Greg includes that ‘*the media students at Ivyhouse College are my priority*’ and Declan includes ‘*It is all about my students here at Ivyhouse really*’. In this way human interaction with each other and their students is significant in shaping the participants’ pedagogical praxis albeit, as Declan states, ‘*behind closed doors*’ of managerial cultures in FE or as Annie writes ‘*in the sanctuary of the classroom at Barley College*’. In many ways the participants’ narratives illustrate how their actions are informed mostly by their moral and ethical views towards their students’ experience of education.

Arendt (1958) sees the political capacity of actors resulting from their ‘ability to draw themselves above the flux of phenomena and assert their existence as moral agents’ (Marshall 2010: 368). Likewise Arendt’s natality offers scope for creating new discursive reforms (Hafez 2015) through a variety of meaning making experiences between the participants and their students. The relational contexts offer hope for creating new contexts in the FE political landscapes (Champlin 2013) through lived experiences and autobiographies. It appears that the participants engage with complex choices which might change the ways their students experience education (Brown 2017). Lottie at Northfield College demonstrates this in her

story entitled: *'First day back in the classroom is like putting on an old pair of comfy shoes*

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I feel like a teacher today and it is AMAZING! The students who are normally quiet, disinterested and disengaged were so co-operative. I was getting banter and there was consistent conversation; it felt like the class were alive today. I created a presentation, learning resources and sprinkled in the fun bits and I hit that lesson hard, BOOOOOOOOOOM! To start with I was quite nervous and wasn't really sure of the outcome but then I thought I actually thrive on this, people taking part in discussions and engaged with each other...this is what I love. Where students are smiling because they are actually happy to be in your lesson? I think I exceeded the students' expectations they were expecting a "TEACHER" but they got me. I thought I could do this every day.

Lottie declares herself as a caring teacher who employs humour and here she shows the importance of teacher action in creating the conditions for the quality of natality. In this extract Lottie illustrates the significance of human interaction and liveliness for student engagement and discussion; here the conditions in Lottie's classroom offer a potential space for newness and initiative. In the context of her classroom, Lottie, is crafting a learning experience for her students irrespective of neoliberalist policy drivers and managerial practices. Lottie has a sense of excitement when her classrooms become a *'hive of activity'*. Knowing Lottie as a beginning teacher she has the students learning and education at the heart of her planning. The extract offers an example of how far she has come in gaining their attention and trust. Greg also acknowledges his emergent pedagogical praxis at Ivyhouse College by stating that *'he has developed with his media students and together they create a good positive learning environment'*. Similarly Denny at Gamesford College shares that he feels that his *'sports class 'is a team, a unit – me and the students are in it together'*. It seems that relational contexts are a substantial consideration for the participants' emerging pedagogical praxis which can also be seen in Declan's extract:

I encourage democracy in the class where banter is also allowed. I'm interested in making learning fun and encouraging students to be active in the class. I think this is when we get the most from each other. In a previous class I could see everything had come together and saw that the students were so engaged that it was like they were

'lost in learning'. Whilst watching the students it reminded me that being in the classroom is a privilege.

Declan claims being a teacher is an honour, education is a place of possibility and freedom (Levinson 2001). For Declan the classroom is a place to learn about being in the world with others; it is a place to promote and engage with democratic practices. Declan's subject specialism is SEND, he teaches SEND students and also teaches on an Access to HE course in nursing. His subject area and education have also had an impact on his development as a teacher. Nonetheless in all of the participants' narratives there are indications of promoting democratic learning where it seems that the participants engage with 'ethically important moments' (Taylor 2016). These ethical practices 'embody a commitment to human well-being and respect for others' (Taylor 2013: 3). Greg explains how significant certain moments and actions are for him and his media students at Ivyhouse College:

The first group (A) is a group that I have struggled with. Previously we didn't seem to bond but today the students seem to be more engaged. The conversations were more natural rather than me trying to force discussions. It began when two students asked me for advice on what to do about going to university; they seemed interested to hear about my experience and how it led me to become a teacher. I thought now we are getting somewhere a natural conversation directed by the students. I opened the discussion up with the whole group and we began exploring our assumptions and expectations about the future. This lesson became about their decision making...and developing acceptance for each other. My role as teacher should ideally encourage students to test their 'problem solving' skills. Teaching is about supporting students to become adults Yes I think we might be getting somewhere.

In his narrative Greg is making a judgment about how to act in the experienced situation. He is using his initiative by embracing natality; the beautiful risk of education (Biesta 2013). Greg illustrates how the conditions of natality link with '*natural conversations*' and open human interactions. He shows how important it is for teachers to be human and act with care and consideration for others. Here Greg is mirroring his experience from his learning autobiography (LA) and demonstrating how significant the human qualities of a teacher can shape a learning environment.

The participants' stories all demonstrate three key points: firstly the wider policy based conditions in FE impact on their working conditions, secondly that relational context influence their experiences and opportunities for growth in becoming a teacher. Furthermore the relational contexts provide a space for discovery of what an educational environment might be like. Finally the stories illustrate that the participants find solace in their classrooms with their students. It seems that the responsibility that the participants have for their students is disclosed in their subjectivity and vice versa. Hafez (2015) argues that FE teachers must not surrender their judgments nor allow managerialism to destabilise their personal authority in their classrooms. It seems that, in this study, the participants continually negotiate their practices in and outside the classroom to ensure their subjectivities and pedagogical praxis provides their own students with a meaningful experience. These points are echoed in the participants' final essay (ExLA). Greg writes about PGCE experience of becoming a teacher:

I am genuinely a bit gutted to be leaving the course, the PGCE has flown by. It really has been a life changing experience regardless of how my teaching journey progresses. I do feel like a changed person, a more in-tune person. The PGCE course has helped me realise what I hold dear to me in life. I strongly believe that teaching is a people thing. Yes teaching is about achievement but it is also about people; we must never forget that. So for now I am not sure if I will ever arrive at being a teacher per se. I am not like other teachers; I have my own style, my quirks, and my own interactions with the students. I am not yet a teacher but I am Greg.

Greg's reflective writing illustrates his views about what becoming a teacher means for him; he recognises the human characteristics of being a teacher. Greg also acknowledges that his lived experience is woven into his view that teaching is a '*people thing*'. In a similar way Lottie makes reference to the importance of human attributes and her lived experiences towards becoming a teacher in FE:

I'm human so what can I say and I am learning. I think a lot of my thinking about being a teacher is to do with where I grew up. I am the oldest of many siblings and from the age of 4 attended a play scheme. This was a place that essentially shaped who I am. It's really hard to explain but being there I was comforted, supported,

uplifted and just everything you would want from that type of provision. I played with children from every background, capabilities, ethnicities and gender. Being here enabled me to support others, which is why I think I care so much and I loved the idea of becoming a teacher. Looking back on my PGCE experience I am able to see my developments. I am more aware of the effect that I have on my students and I think I'm learning why they are so drawn to me. The short time of being a PGCE student has added to me becoming more aware of my capabilities. I see changes every day, in things like the way I present myself. It's almost like a new me, and I'm starting to like it. I'm proud of myself.

Like Greg, Lottie discloses how the PGCE experience and becoming a teacher has had an impact on her. She shows that she has explored her autobiographical experiences to understand her emergent subjectivities and her desired pedagogical praxis. Declan also states that the PGCE provided him '*the opportunities and space*' to become the FE teacher he wants to be. Declan continues that '*teacher and student interactions are the cornerstone to successful learning*'.

Towards the end of the PGCE the participants crafted their final PGCE story (ExLA). The final essay is an extension of their learning autobiography and each student uses examples from their patchwork text to construct their story of becoming a teacher in FE. In the ExLA the six participants disclose how their subjectivities ebb and flow through the learning experiences in situated and relational contexts. The early experience of socialisation within placement becomes less significant in the ExLA. The participants tend to write in a holistic way about their PGCE course and becoming a teacher. For example Greg writes that '*the PGCE has been an amazing journey and I have come to realise how important who I am as a teacher matters*'. The participants write about their views towards becoming a teacher based on their values. Denny writes about what he values and adds '*the techniques of teaching are useful but anyone can learn those whereas the social skills, the care, rapport now that is different*'.

The participants' narratives shift to disclosing how they negotiate policy based conditions and / or relational contexts to initiate what they '*hold dear*' (Greg) within their pedagogical praxis. What is evident in the narratives is a recurring story of the significance of human conditions for interaction and action.

4.4 Post-PGCE the story continues in the NQT year

As stated in chapter 3 extracts and questions were shared with the participants for validation and to offer an opportunity to extend their story (Silverman 2014). At the end of their PGCE course the six participants agreed to contribute to the research data during their NQT year. We stayed in contact via email and towards the end of their NQT year they were asked to narrate and vlog their NQT experience in comparison to their PGCE year. This was an open space to share their views with only two questions to focus their thinking: 1) how does your NQT year compare with your PGCE experience? and 2) have you become the teacher you imagined you would become? I acknowledge that I watched the vlogs from various contextual, theoretical and situated standpoints being a researcher and a teacher educator (Smith, Flowers and Larkin 2009, Cousins 2009). The most subjective lens was listening to the recordings from my personal perspective; one of feeling and emotion. Through life I became attached to the participants, firstly as their personal tutor and now as a researcher and I cannot deny a human connection that exists within the process. That said I was able to speak with each participant post research vlogs.

The data from the participants' vlog is presented and discussed using vignettes and extracts alongside the research themes: the subjected subject: socialisation and the teaching conditions within FE, the PGCE classroom a deliberative space, game play, mediated judgments and the thinking actor and the subjectification of the teacher. The final question employed to

conclude the research for this study was ‘have you become the teacher you imagined you would’? I believe this is an ongoing question for all teachers.

4.4.1. NQT and the subjected subject, socialisation and the teaching conditions within FE.

All of the six participants disclose that being in paid employment was an obvious and welcome difference compared to their PGCE year. This was shared as a positive factor for them although it also meant that they were more likely to ‘comply’ with the ‘organisational rules and regulations’. Annie became employed to teach sport studies at New Orchard College in the West Midlands. She states that *‘I am saving for a deposit for a house so I am pleased to have a good salary but that said I do have to keep my head down and mouth closed!’* [Annie smiles as she shares the point]. Similarly Declan who is employed at Gamesford College to teach SEND adds that *‘I seem to say yes to more things now as I don’t want to blow this opportunity’*. The salary attached to being a teacher is a significant contributory aspect to the participants’ narrative as a NQT. This is significant because the context of college funding means that jobs are precarious in colleges now. However away from the monetary rewards the participants also share a variety of experiences and comparisons.

Annie at New Orchard College and Greg employed to teach media at Heartland College appear to enjoy teaching in their employing institutions. They speak about their colleagues in a positive way stating they have supportive mentors, reduced time tables and that *‘it is a nice place to work’* (Annie). Similarly Declan speaks positively about Gamesford College although he also talks about his work load and some expectations placed upon him. He claims that:

The first couple of weeks were OK but then wham! You need to do this, that and the other... data! data! And yes you guessed it more data! You are expected to put so much on pro-monitor every day. Then you have to predict and monitor student grades, write about their behaviour and attendance and then Ofsted... Ofsted... Ofsted. I think when you are a PGCE student you are protected a lot. However when you are employed there is no holding back.

There is a varied range of experiences considering the small group of participants. Whilst Annie and Declan seem to enjoy their NQT year they also agree with the other participants that the workload and pressures in FE are often unreasonable and unrealistic (Ball 2003). They all recognise and employ terms such as ‘efficiency’, ‘compliance’ and ‘monitoring towards accountability’. It remains open to debate whether such behaviours shape teachers’ resilience as requested in the Carter Review (2015). Moreover the shift in discourse such as ‘compliance’ and ‘being efficient’ limits opportunities for choice and change (Ball 2003). Nonetheless four of the participants appear to manage the conditions and negotiate their position relatively well. Lottie who is employed at New Orchard College with Annie [laughs] as she recalls a previous point] *‘my comfy shoes give me blisters! There is a lot more pressure as an NQT. The responsibility of being a teacher increases tenfold!’*

Denny employed at Greenfield College and Hattie employed at Crow College offer a different experience and share negative NQT experiences and both claim that ‘hostile practices’ in FE education impact on their development as a teacher. Denny claims that:

It seems teachers and students are walking on egg shells here at Greenfield College. Everyone is on edge and it is not pleasant. I am teaching 25 hours a week and still asked to cover when others are off sick... and there is a lot of sickness. I don’t think people in the staff room have the energy to talk or perhaps they are so quiet because they are worried about what others think. I am looking elsewhere and really hope this is not what FE is about.

Earlier in this chapter all of the participants claimed that the workload in FE is unrealistic and that expectations placed upon them had a negative impact on their well-being. Both

‘uncertainty’ and ‘excessive workloads’ are also discussed in the participants’ NQT Vlogs. The participants story ‘*levels of stress and pressure from expectations placed upon them*’ (Declan). All of them make reference to specific situated contexts in comparing their PGCE and NQT experiences. Interestingly the participants’ storied situated contexts are enhanced or hindered by human relations. Greg writes about his probationary observation at Heartland College and highlights the benefits of having a supportive mentor:

The observation was similar to the PGCE; it was about development rather than being graded. My observing mentor used the opportunity for me to network with other people at the college... like who to contact for IT support and where to go to learn more about functional skills. There are a lot of friendly people here and the PGCE has certainly helped prepare me for the job.

Whereas Denny at Greenfield College shares his experience of a probationary observation:

I knew she was going to observe me. She emailed at 9pm the night before and she had changed my planner! I thought OK she might be under pressure too so I accepted the changes. The next day she came into the office and cancelled the observation. Again I thought OK. ..And then she said it would be later the same day! I literally had to create time in the day to plan for it. I felt so stressed but it is like some people just want to catch you out... make you vulnerable.

In both Greg’s and Denny’s examples the relational interactions appear to create conditions for natality but in differing ways. Arendt’s concept of natality is whereby she argues that human interaction initiates new beginnings and new experiences. In the earlier vignettes Greg and Denny experience the impact of human relations in similar contexts - the early observation in a NQT year. The experiences are changed by the human relations and the person undertaking the observation. Higgins (2011) argues for the importance of deeds in informing meanings and in the examples given earlier Denny has to consider both the impact of his mentor’s actions and his own actions and how this might change his future actions. If he is passive it is dangerous (Page 2017) and will not support his development as a teacher similarly if he stands up to his mentor’s actions it might be seen as being insubordinate and it is also dangerous (Hafez 2015). Denny needs to think how he might fight for his soul (Ball

2003) and I question the ethics and the extent to which this idea fits with the Carter Review (2015) of how to become resilient in hostile situations.

Arendt argues for us to use our capacity for judgment wisely; our internal dialogue which inform our moral principles (Nixon 2001). For Arendt judging right from wrong manifests in our actions and where human subjects make their appearance in the world. Thus it is important for Denny to consider who he is in response to being a teacher in FE to ensure that his actions have a revelatory character; the same is the case for his observer. Like Denny, Hattie ‘struggles’ with her experience of her NQT year at Crow College. She explains:

I have been here at Crow College since September but I am looking elsewhere. It isn't a good place to work there are a lot of people off with stress. The expectations are unrealistic and I think because of the stress people there is a lot of blaming each other. The students don't get a good deal and it simply is an unpleasant place to work.

In a similar way Hattie is judging the situation and her future actions not necessarily in the manner inferred in the Carter Review (2015) but perhaps by safeguarding her own moral standing; her worldly view. Here Hattie seems to be protecting her biographical experience, own value base and well-beingness (Ball 2016). In this case Hattie appears to be protecting her character and her worldly view but the only ways she sees possible is to move on and escape her current situation.

In all of the participants' vlogs there are echoed warnings about how the working conditions in FE can lead to inauthentic practices and relationships (Ball 2003: 222). The six participants demonstrate battles with frustrations between safeguarding their values whilst being coerced into fulfilling the excessive demands of practices. How the participants appear to experience the demands of teaching in FE, including political and policy discourse, seems to be shaped by relational contexts. This experience supports Dennis' (2017) point that human subjects use

policy to guide, manage and discipline teachers' behaviours through intimidation and maltreatment. It is not simply policy that dictates human interaction but the means employed to enforce such policies. Equally Biesta (2013) claims that there is a complex and dynamic interaction between education and socialisation processes and of course there are human interactions. How workloads and policy discourse are experienced by the participants often varies by how other people engage with the situations through word and deeds. In their stories the participants illustrate how acts of kindness and compassion or blame and hostility impact on their NQT socialised experience; in short there are human actions.

4.4.2 NQT and the PGCE classroom as a deliberative space.

Significantly a point raised by all of the six participants was how they missed their PGCE peers and the PGCE classroom. Denny reflects on his time at university in the following extract:

I miss our classes because we supported each other when things got tough. We have a WhatsApp group now which is helpful but you have to be careful of what you say and who you say it to. I heard someone got disciplined for gross misconduct because of what they said about the college.

Denny identifies two things here the returning impact of 'fear' and 'the importance of a 'safe space'. Political discourse and practice in FE impacts on teachers' judgments and actions (Biesta et al 2017) and the act of teaching or being a teacher is changed under managerialism (Ball 2003). An undercurrent theme shaping the participants' teacher actions returns to the behaviours of others in creating safe or hostile spaces. The participants in this study valued safe and deliberative space to 'share, console and think' (across the patchwork text). Similar to Arendt's point that that space needs to be about shared communitarian values through democratic principles; more importantly a space to support human flourishing. The six participants saw the PGCE classroom as a space for collective action to challenge external

power that hinders thinking and action (Allen 2002) and a space to make sense of their experiences and possible future action through relational contexts. The participants were able to create their own spaces in most cases. Hattie adds the importance of relational contexts for safe and deliberative space.

I am still friends with a couple of people from the PGCE course and we talk every week. I miss the PGCE classes where we could share the good, the bad and the ugly of teaching. Now the safest place to be there is in my classroom. Other than that I try to hide, keep my head down and get on with things.

Annie comments on her experience as a NQT at New Orchard College:

I work in nice department with supportive colleagues so we are able to share thoughts and experiences in the staff room.

Hattie and Annie value safe, deliberative spaces yet Hattie can only find this in her own classroom with ‘*the door closed*’. Similarly Denny also experiences difficulties in finding safe spaces in his hostile environment. He discloses that ‘*there is no-where to hide, emails flood in. There is no negotiation just Ofsted talk, college policy. It’s suffocating*’ (Denny). In the participants’ narratives there is talk about quality assurance processes which shape teachers’ behaviours; a standardised approach to being a teacher in FE. This view of normalised socialisation processes is, in Arendt’s view a move towards ‘banal sameness’ (Schutz 1999). Furthermore Arendt sees normalisation as more achievable through the destruction of space to engage in dialogue about differences. She argues that dialogue and collective differences are also conditions for political thinking and being.

4.4.3 NQT, game play, mediated Judgments and the thinking actor.

A reoccurring theme throughout the vlogs was the impact of relational contexts; those who shape positive and negative experiences of teaching. The more rewarding experiences included ‘*I have a good mentor who makes time for me*’ (Annie), ‘*the department is really*

supportive' (Greg) and *'I really get on with people here'* (Declan and Lottie). In these examples the participants shared their freedom to act because they had space to do so; the conditions were right for them. They talked of *'being involved in discussions'* (Annie, Greg and Lottie) and *'respected and welcomed'* (Greg and Declan). In these cases the working conditions were created by people in the same college departments. In this way we can see how others interpret and enforce education policy as practice through 'dominance and freedom' (Ball 1997: 11). Fundamentally it seems that when others support the creation of space and healthy working conditions there is less likely to be 'game play' and / or strategic compliance (Shain and Gleeson (1999).

That said Hattie and Denny also use their initiative to avoid 'gaming' as it goes against their own values rather they intend to look elsewhere for employment. Hattie shares her thoughts about Crow College:

I think I have so much more to offer but this is not the right place for me. Sometimes I've questioned if teaching is for me but I see my peers who are having a better time of it so I'm just looking around for another teaching job.

Similarly Denny states the following about Greenfield College:

Staff morale is really low. I think the managers here only care about Ofsted and money... not staff, not students. This isn't the place for me!

Hattie and Denny appear to reclaim their power in subjectivity (Allen 2002) and anticipate their agency by leaving their current employment. They have the agency to want to get out, rather than allowing themselves to be absorbed into the destructive and alienating culture of their employing institution. This says something about the impact of negative institutional cultures and the cycle that they can get locked in.

The idea of engaging with game play was less evident in the vlogs than in the RJ and ExLA. In the vlogs the participants offered a range of views towards the mediated judgments and perhaps their PGCE experience had gone some way in preparing them for the world of FE or it was too earlier for them in their NQT course to comment. Annie, Greg, Declan and Lottie appear happy with their NQT teaching. They do share some challenges but mostly show their capability to manage their experiences well. They were also more likely to share that they have healthy relational contexts at work more so than Hattie and Denny. It seems that if working conditions support open dialogues and healthy negotiations then it is more likely the NQTs can engage with mediated judgments away from game play. In this case the hostile conditions experienced by Denny and Hattie have prompted the two participants to look elsewhere for employment. In Arendt's view both Denny and Hattie show their ability to draw themselves above the unrest of their experience in their current employment in FE to ensure they can act and take up initiative, to begin anew (Arendt 1958). The two participants still aim to be teaching in FE.

4.4.4 NQT and the subjectification of the teacher - are you the teacher you imagined you would be?

Interestingly this part of the research resonated with the on-PGCE course (ExLA) where the participants shared similar points about how they '*valued their students*' (Across the vlogs) and '*liked being in their own classrooms best*' (Lottie and implied across the vlogs). The participants, in this case study, stated that their students were at the centre of what they do echoing points raised in their learning autobiographies. The surfacing experiences in the LAs appear to have influenced the beginning teachers' worldly views of human interaction as a teacher. Annie put it that '*I am careful because I know that I impact on my students confidence to take part in the lesson*' and Greg says '*students are the cornerstone of what I do*'. In all cases the participants' world view about their students' wellbeing and learning was

paramount and this appeared as a driving force behind their ongoing development as teachers in FE. In all cases this was also the point of own mediated judgments. The examples here echo the experience that the participants' had in their LAs and are powerful reminders of how a teacher is makes a difference to the world of others. For Lottie at New Orchard it was her guiding principle in emerging relational contexts as she comments:

Some staff don't view the students in the same way and it is a dividing line between many staff meetings. I mean some people argue policy states this or that whereas others argue the students need this or that. Then you have to decide which side of the line you stand.

Lottie shares that she values her students but keeps quiet as she is '*still the new girl*'. When asked if she has become that teacher she imagined she would be Lottie claims:

I still have my values and thoughts and most of the time, in my classroom and with my students I am Lottie. A few of my colleagues, in teaching and admin know me but there are times I have to wear my teacher mask!

By focusing on ethical moments in her teaching and learning situation provides Lottie with a 'practical and hopeful counterbalance' to the dynamic and complex interactions within FE teaching (Taylor 2016: 1). Lottie's pedagogical praxis is guided by her moral disposition, likewise her thinking and doing work in harmony so as to disclose her authentic humanness. It is only when Lottie does not feel safe she reverts back to hide behind her mask.

I believe we are organic beings who, not only exercise agency in the world, but through our subjectivities we have the power to shape our world and transform our own lives and that of others. However the final question, are you the teacher you imagined you would be? in hindsight is problematic. I thought this might lead back to the significance of a teacher's subjectivity. I came to realise that the participants might be able to share or imply their worldly views but their subjectivity is also what is experienced by others (LA). I return to this point in my reflexive stance on the outcomes of undertaking this thesis. Nonetheless the

participants did respond to the question for example Denny responded in a similar way to Lottie and he states:

Am I the teacher I that I imagined I would become? Mmmmm in some ways better and in others I'm still working on it.

Despite the implications in his current working conditions Denny remains positive about who he is as a teacher and who he is yet to become. He has already disclosed that he is seeking employment in another FE institution and recognises that it is because of some of the people he works with rather than FE policy or neoliberal political contexts; he is aware of the excessive demands of teaching in FE. In recognition of how judgments are made in antagonistic situations remains difficult but here we come to see that Denny is equipped to consider which course of action to take and that is to escape his current situation. It is a brave action to leave hostile environments but for Denny it is the right choice. In both Lottie's and Denny's case their perceptions show as an increased responsiveness to their own subjectivities and convictions to their worldly views about FE teaching. Both feel that relational contexts hinder their pedagogical praxis as committed and embodied action (Taylor 2016) and suggest that this has an impact on their wellbeing.

Annie offers her response by stating '*can you ever be? It shifts and changes at the moment I feel confident and am enjoying being a teacher*'. In a similar way Greg states '*will I ever be? I learn every day and I'm open to that*'. They both regard their current situations as NQTs as positive and rewarding. They acknowledge the significance of contexts both politically and socially which underpin the key principles for Arendt's natality for human growth. By this, their situated contexts allow each to come into presence through dialogue and collaboration (Schutz 1999).

Interestingly Declan acknowledges Ball's (2003) point by answering '*I am fighting that one! I know I can be and I'm not going to give up*'. Declan suggests he is able to negotiate his subjectivities; he is able to engage with the web of dynamic and complex human interactions towards becoming the FE teacher he desires to be. He also states it is conflictual but not to the point that Lottie and Denny experience where escape is their only choice for freedom. The NQT vlogs show how each participant's experience is influenced by relational contexts. Evidence from the vlogs suggests that all six participants are employed in FE colleges upholding the same neoliberal ideals and managerial practices. They all claim excessive workloads, threats of Ofsted and pressures of being a teacher in FE. Yet their individual experiences show differences in how such situated experiences were felt by the participants.

In their PGCE year they all experienced similar demands and they shared similar views about the transformative nature of FE for lifelong learning. The key difference between the participants' vlogs was how Lottie and Denny experienced certain individuals as policy and practice enforcers. It is in this relational context where those who were policy enforcers employed behaviours and tactics that created hostility, anxiety and perhaps fear. Likewise hostility; trepidation and fear are not necessarily acquired through FE policy but incited by those who employ tactics to control other beings' actions. Thus it is the behaviours of human beings who, in word and deed, create antagonistic environments for teachers. In this way using Arendt's grassroots politics the fight for the teacher's soul becomes a human endeavour and one in which through worldly views and moral debate there is scope to maintain the transformative nature of FE lifelong education.

This chapter, thus far has presented an interpretive analysis of six participants' patchwork stories about becoming teachers in FE. The emergent themes from the patchwork narratives

include; the subjected subject, socialisation and the teaching conditions within FE, the PGCE classroom a deliberative space, game play, mediated judgments and the thinking actor and the subjectification of the teacher. These themes derived from employing a pattern of analysis designed from Biesta's (2013) three domains for the purpose of education and Arendt's (1958) theoretical concepts and the participants' storied text.

There was a complex analysis between the participants' stories, the reviewed literature and Arendt's theory of human action. I believe a patchwork text approach supported such complexities by allowing for movement of thought and action through the participants' narrated experiences. Fundamentally the participants' stories demonstrate the intricacies of being human and becoming a teacher in FE. Most significant within the analysis is how a person's worldly view, autobiography and relational contexts shape how each beginning teacher negotiated their own actions within the political realm of FE.

4.5. Synthesis of findings.

This section of the chapter provides summarised responses to the two thesis research questions and makes reference to the iterative and thematic analysis of the data. Direct reference to citations from the six participants' patchwork stories are employed as reminders of what has previously discussed within this chapter. Here, I answer each question separately before offering overarching concluding comments. There are interwoven threads and themes between the responses to the two research questions and so I attempt to separate the responses where possible. The response to the first research question focuses on the interpreted and analysed data about the six beginning teachers' experience of socialisation processes and their emergent pedagogical praxis. The interpretation and analysis draws on Arendt's (1958) theory of action in conversation with the participants' experience of the

political and human conditions influencing their emergent pedagogical praxis in FE. Likewise the response to the second research question employs Arendtian theoretical concepts alongside my subjective understanding and interpretation of where the participants' stories show their judgment making in both discourse and action between their experienced conditions in FE and their subjectivities as a beginning teacher. I have offered responses this way to promote clarity and coherence in the research responses. The final part of this chapter offers overall concluding comments about beginning teachers' experience of becoming a teacher in FE.

4.5.1 Response to research Question 1.

What is the relationship between socialisation and subjectification for beginning teachers in FE and their emerging teaching praxis?

As I undertook the study I came to realise that this is a broad question about socialisation processes in FE which is a phenomenon worthy of further exploration and research.

Nonetheless this study does offer a response from the storied experiences of six beginning teachers. I do not anticipate that their patchwork stories provide a case for all beginning teachers in FE as the research is not generalizable. I do expect that the six participants' stories provide insight into their world which might also impact on reflections and actions of those involved in ITE, other beginning teachers and indeed those with responsibilities for FE teaching and learning.

4.5.2. Socialisation processes – The PGCE classroom, placement experience and the NQT year.

A significant theme from the participant' stories was how their PGCE course mediated the teaching placement socialisation processes by offering a deliberative space (Hillier 2015), a space described as an educative space and a safe space. The participants' stories reveal that

the deliberative space within the PGCE classroom offered an educative experience in which they could explore their subjectivities and emerging pedagogical praxis within the human and political realm of teaching in FE. For example Hattie claims that *'the PGCE has helped me to develop my teacher ethos'* and Greg writes *'The PGCE course has helped me realise what I hold dear to me in life'* these are just two of the statements that highlight the importance of ITE in supporting beginning teachers in the world of FE. In their stories, the six participants' shared how the experience of the PGCE classroom provided a dialogic and reflexive space to examine the purpose of education with others (Biesta 2013). Echoes across the participants' stories suggest that the PGCE classroom enabled a space of appearance (Arendt 1958). For example the PGCE was seen as a safe space *'where I can be myself with my peers'* (Lottie). The PGCE classroom was seen to safeguard the conditions for natality where each participant was supported in their new beginnings. Furthermore the participants *'missed their classes where they supported each other when things got tough'* (Denny). Missing the PGCE classroom was evidenced during longer periods in placement settings and leaving the PGCE course (NQT vlogs).

As previously suggested, the PGCE classroom, as a deliberative and educative space, was seen to be beneficial for supporting the beginning teachers' well-beingness, resilience and thoughtful action towards their pedagogical praxis. The PGCE classroom became a space where beginning teachers could *'come along...say what they want, how they feel and just be themselves'* (Lottie). Both Biesta and Arendt see human subjectivity as significant for being in the world of others and a pre-condition for agency. Arendt argues that human freedom is to act, to speak and to create and to do so through an interaction with others. She continues that for this to happen one must know one's self. All of the participants shared how the conditions

within their PGCE classroom offered safe space for self-disclosure and the scope for new beginnings in the presence of others.

Human interaction requires that a plurality of others co-operate in a shared life; this does not mean a standardised or normalised life but through dialogue, democracy and difference. It seems that the participants' patchwork stories illustrate that the PGCE classroom was seen to be a space of such natality, deliberation and freedom. Hattie commented that *'I miss the PGCE classes where we could share the good, the bad and the ugly of teaching'* suggesting that she, like others, is aware of the practices taking place in FE settings. Despite placement socialisation processes the PGCE classroom offers a *'sanctuary'* where each beginning teacher is able to *'find who they are as a teacher'* (Denny).

The socialisation processes between ITE and teaching placement varies, nonetheless the PGCE classroom was deemed to be a crucial space where beginning teachers were *'encouraged to reflect on how they are received in their classroom'* (Greg). Likewise socialisation processes in ITE meant that experienced challenges and insights supported an emergent pedagogical praxis. The implication derives from when external power and neoliberalism and managerial practices deprive teachers of thinking and acting space (Allen 2002). The collective and shared space of the PGCE classroom offered a discursive space to surface and expose subtle and coercive attempts to standardise and normalise teacher behaviour. For ITE this means that a responsibility of the teacher educator needs to be directed to the maintenance of collaborative and safe space in which, as Arendt puts it, freedom can appear.

The six participants' stories illustrate how socialisation processes in ITE and in placement might lead to the notion of '*play the game*' (Greg, Denny) wearing '*masks*', '*box ticking*' and '*manoeuvring*' (Lottie, Annie, Declan). This study suggests that some aspects of socialisation processes enabled the six participants to learn the rules of the game and play carefully, frivolously and/or cautiously. Nonetheless the participants' stories reveal that the relationship between socialisation and subjectification can inhibit their emerging pedagogical praxis in FE. It was during times of pressure and uncertainty (situational and relational) when the beginning teachers were most likely to choose 'game-play' strategies as action over being able to endorse their worldly views. It is implicit in the stories that gaming was a tactic to alleviate pressure and stress to perform some of the ideological constructs of what is expected from FE teachers. The pressure to perform against one's own will coupled with excessive workloads leaves little room for subjectivities to be revealed '*game face on*' (Declan) and hence the game begins.

It seems that current neoliberal politics and managerial practices in FE reveal that, away from shared safe spaces, the beginning teachers' pedagogical praxis were more likely to emerge behind the closed doors of their classrooms. Hattie reminds us how this became more significant in her NQT year away from the PGCE she states that '*the safest place to be is in my classroom. Other than that I try to hide, keep my head down and get on with things*'. Each participant shared how they were able to create deliberative and safe spaces for their own students' education and hence their learning autobiographies. For example '*in my classroom and with my students I am Lottie*' and '*in the classroom is where it all happens*' (Declan).

Interestingly what does come out of the data is that game play is most likely a result of policy initiatives enforced through relational contexts. In this way socialisation processes differ in

each participant's situated contexts where other people impact on how policy is interpreted and implemented such as not being sure that *'people keep up with all the policies that are in place. I doubt many teachers interpret them in the same way'* (Greg). Socialisation processes are about human interactions within contexts. The socialisation processes that were deemed more rewarding suggest the significance of human interaction as a facilitator of natality, agency and freedom and that through these sort of positive human interactions each participant was able to disclose their subjective self (Thuma 2011). Thus the more egalitarian the human interaction, the more level the playing field. In mutually shared interactions the participants were the less likely to engage with game-play and were more likely to engage openly about their emergent pedagogical praxis.

4.5.3 Emergent pedagogical praxis.

A reoccurring theme towards emergent pedagogical praxis derives from Arendt's point about the importance of our care for the world. In the patchwork stories the six participants disclose their worldly views in varying means. In all narrated examples moral questioning was a point of subjective negotiation towards their emergent pedagogical praxis. However the stories suggest that barriers that impact on being able to fully enact an emergent pedagogical praxis includes excessive and chaotic working conditions within FE where *'FE is daunting'*, *'chaotic'*, *'uncertain'* and there are *'constant last minute changes'* (across the patchwork text).

Interestingly the participants storied that human interactions were most significant for having an impact on them being able to embody their pedagogical praxis. All of the participants comment on how situational contexts were enhanced or inhibited by the actions of others. In most cases where the participants felt inhibited and frustrated they storied the actions and

behaviours of others. The narrated experience suggests that those who employed managerialist practices do so to coerce, intimidate or undermine subjective thinking and action. Human behaviour can be slight and insinuating and to some extent this is where the power of managerialism sits; in the crevices of unthinking yet highly manipulative action (Arendt 1958). The storied experiences from the participants remind us of the significance of human action within political practices where we *'begin to feel a little quieter than normal, uncomfortable and a little out of our depth'* (Hattie). Likewise we might become *'self-questioning'*, *'feel anxious'* and *'lose sleep'* (across the narratives). Arendt's work is both valuable and problematic in that she provides a reminder of the importance of our emerging subjectivities and the significance of our authentic being. This then might include those who choose to live by managerialist and tyrannical powers. However Arendt emphasises *'care for the world'* where through our actions, in both *'word and deed'*, we appear as human subjects in the world to others as moral and ethical beings.

It is at this point that the participants' LAs act as a reminder of how the subjectivity of the teacher has transformative power. The six participants' acknowledged an inspirational teacher who had a lasting impact on them. The detailed examples in the LAs varied but all echoed similar sentiments that effective teachers' revealed their subjectivities as human beings. Arendt (1958: 190) argues that *'the smallest act in the most limited circumstances bears the same boundlessness, because one deed, and sometimes one word, suffices to change every constellation'*. Significant considerations towards each participant's emergent pedagogical praxis stem from their earlier experiences in FE where the subjectivities of one of their inspirational and caring teachers transformed their life. Across the participants' narratives human qualities were often used to explore new experiences within teaching in FE;

it became more apparent on how human subjectivity shapes our world experiences and vice versa.

The relationship between socialisation and subjectification for beginning teachers in FE and their emerging pedagogical praxis is a complex phenomenon. What does appear in this study is the need for socialisation processes in ITE to include safe educative and deliberative space. A shared and collaborative space where thinking subjects can make sense of socialisation processes, their own worldly views and their experiences in the situated and relational context of FE. The combination between the potential of ITE and prior experiences supports beginning teachers to '*truly find who they are as a teacher*' (Denny). The greatest concern is in the realm of those human subjects who chose to endorse abhorrent behaviours to control and manipulate others.

4.5.4 Response to research question 2

In what ways do beginning teachers' stories show the conditions of FE in shaping judgement making about an emerging subjectification as teacher?

The response to this question is interwoven with the first research question in that the participants, the beginning teachers, appear to acknowledge that socialisation processes are, in part, shaped by neoliberal conditions and managerialist cultures within FE. Greg and Lottie write about the implications of '*constant policy shifts*' and others like Declan acknowledge the '*pressure on teachers and students to perform*'. As previously outlined all of the participants share concerns about the politics of FE but as they become more experienced in the PGCE they begin to see the differences in relational contexts.

In their 'on-PGCE' narrative text the participants state that FE is '*a challenging environment with 'unfair expectations*' (Greg) and questions are raised about becoming a teacher '*when I*

am a nervous wreck and struggling?' (Declan). The beginning teachers' stories reveal how the conditions of FE impact on their experiences and how they feel '*constantly torn because of the relentless changing goal posts*' (Greg). Similar conditions are described in the NQT narratives where the participants acknowledge some hostile conditions within FE to the extent that '*this is not the right place for me*' (Hattie). Throughout the beginning teachers' stories there appear some storying about specific neoliberal policies impacting on experience but a significant amount of storying about relatable managerial practices. The participants' patchwork texts do illuminate how relational contexts shape their experiences as beginning teachers for example; Lottie writes about an unnamed person and how their actions were deemed hostile '*they are like this with me and with students*'. Likewise beginning teachers experience '*dividing lines between*' policies and practices (Lottie).

Arendt explains the emergence of tyrannical rule through a shift towards an authoritarian and bureaucratic state which aims to shape human thinking and behaviour. The participants share an awareness of some unreasonable conditions in FE and acknowledge where '*unjust*' and '*unfair*' managerialist practices are endorsed and enforced by others (across the patchwork stories). The participants' stories reveal that as beginning teachers they are often aware of who seeks to control their behaviours and the tactics employed; where there is '*manoeuvring between scenes*' (Declan). This acknowledgement also surfaces as a point of negotiation in their judgements and subsequent actions including '*playing the game*' or '*wearing the teacher mask*'.

As previously suggested the six participants' stories disclose the complexities of situational and relational contexts shaping the conditions within FE (Thuma 2011). It seems conditions in FE are '*constantly changing*' and often '*uncertain*'; they are fragile and often dependent upon human interaction and co-existence. The participants' stories also illustrate that

conditions in FE are often artificially created by a 'human web of relations' (Thuma 2011) and where teachers *'put up' with awful treatment* (Hattie). Arendt's natality is very much about the complexity of social interactions where in word and deed human subjects can change meanings and experiences. This is a significant point as all of the participants shared examples of socialised conditions in FE which were supported, enhanced or inhibited by those around them. In Arendtian terms humans are conditioned beings but they do not simply live under pre-given conditions; they continually modify the world that they live in (Champlin 2013: 155). Arendt (1958: 40) also suggests that 'uncertainty comes from the number of 'others' who attempt to enforce one common interest and one unanimous opinion'. For Arendt the rise in normalised social identities and professional roles endeavours to dehumanise subjective thinking and action. The attempt to normalise society and human behaviour through inauthentic practices and brutal behaviour is inhumane.

In two participants' stories (Hattie and Denny) the unacceptable relational conditions within a FE setting had such an impact that two beginning teachers used their judgment to escape that context but not FE teaching. Here Arendt's account might not answer all questions in relation to the oppressions and freedoms in human relations in FE but might 'serve as a resource for individuals who are struggling to resist problematic and disturbing power relations' (Allen 2002:143). Arendt's work does offer insight about how our moral worldly views in our pedagogical praxis can undermine the confusion and uncertainty promoted by managerialism. Our political and ethical praxis has the power to confront human behaviours that promote managerial practices and performativity. The participants' patchwork stories suggest that each beginning teacher was more likely to clash with other humans who promote repressive conditions. However in Hattie and Denny's NQT example the only way to end their battle is to escape their situation.

4.5.5 Judgment making revealed in storied discourse and action.

Arendt sees that judgement has an irreducible political dimension and it is the most political of a subject's mental abilities (Allen 2002). I must point out that a significant implication is that the participants' judgment making is not wholly clear. The participants' stories were read in a way where their judgments were seen to be their 'responsiveness and discursive negotiation about being in the world' of FE and their subsequent actions (Marshall 2010: 387).

The earlier response to research question 1 (relationship between socialisation and subjectification) reveals that the participants' judgments are complex, mediatory and constantly negotiated. In the LA's the participants shared experiences about how their teachers had an impact on them; they were judging their teachers from a subjective experience. Hattie's point is a reminder about the power of the teacher '*they inspired me and changed my world*'. In all cases the participants' LAs show judgement making about an emerging subjectification as a teacher; the sort of teacher they hope to become based on the experiences of their own teachers. This remained an implicit but significant theme underpinning their 'care for the world' and shaping their subjectivities as a teacher in FE.

The participants' stories suggest that their worldly views include a care that they have for their students. Often it is the participants' view about their students that underpin their own subjective judgments. Greg stories that '*the fight set in because letting my students down was incomprehensible*'. He uses his experience to inform his worldly views, judgments and own subjectification. Across the patchwork stories the beginning teachers reveal that becoming a teacher in FE is notably negotiated and shaped by autobiographical experience, collaborative and collective dialogue and of course relational contexts.

The participants' stories show how a multifaceted and dynamic interaction between autobiography and human interaction adds to their worldly views. Lottie reminds us of the importance of employing '*people skills on a different platform*' and Denny adds '*the main goal is for students to achieve something not me*'. The participants' patchwork stories highlight how the beginning teachers were able to negotiate, judge and weave their own subjectivities and personal histories into becoming a teacher in FE. They also acknowledged that '*it shifts and changes*' (Annie) and that they '*learn every day*' (Greg). Significantly the participants acknowledged that '*being in the classroom is a privilege*' (Declan) and that they '*have to decide which side of the line they stand*' (Lottie). The participants' narrated considerations revealed subjective judgments informing their actions. In this way the participants' storied text also echo Arendt's sentiments that 'education is the point at which we decide whether we love the world enough to assume responsibility for it' (Arendt 1977: 196).

4.6 Towards a conclusion - Summary of response to research questions.

It is recognised that each patch in the participants' story reveals its own point, as well as contributing to the whole storied experience. Likewise the beginning teachers' commentaries are just that – commentaries. Nonetheless their storied experiences do provide insight into the participants' varied and connected experiences of becoming a FE teacher. The patchwork stories illustrate that each participant explores their worldly views and subjectivities whilst negotiating their pedagogical praxis within situated contexts. Their storied experiences are framed within a neoliberal, managerialist and human context of FE teaching; it is all political. The participants' stories appear to deconstruct and problematize an underlying academic perspective that neoliberal politics and managerial practices shape teachers experiences and

actions. This thesis intended to have conversations between critical theories, political conditions and human experiences. It is evident that the participants do experience managerialist practices however we are also reminded that there are those people who enforce such practices and there are those that do not. In this study the beginning teachers' stories reveal how human and relational conditions in FE lead to conjured practices where masks are worn and games are played. In the participants' stories the ways and means in which FE education policy is administered, interpreted, implemented and practiced is often in the hands of human subjects. Here human interaction and behaviour adds to where, when and how managerialism exists.

Arendt's work provides an understanding of relational dynamics and situated complexities whereby human subjects create environments and contexts for human action. Furthermore her autobiographic experience acts as a reminder as to what can happen when human subjects do not question, resist or act upon tyrannical and immoral human practices. We are also reminded of the significance of human action which is bound with word and deed. Humanity is valuable, our view of the world through words and deeds disclose to others who we are in action. Our actions are what we have to show the world the importance of political and ethical human existence (Arendt 1958).

Chapter 5 Conclusion and Horizon gazing

The relationship between Biesta's (2013) socialisation and subjectification for beginning teachers might be understood and realised through Arendt's (1958) concept of natality; the capacity to begin anew in an existing world. Through natality there exist the space of appearance; a collective space to disclose our moral and ethical being in word and deed. It is in her theoretical concepts that she reminds us that human beings form the conditions in which others exist and interact. Arendt (1958: 190) continues that human deeds establish relationships and 'thus have an inherent tendency to force open all boundaries and cut across all relationships' (Arendt 1958: 190). Her political theory offers insight into the scope of the relationship between socialisation and subjectification in that, we become socialised into an existing world and we can also initiate change.

The participants in this study revealed that socialisation processes were mediated by their autobiographical experiences, personal philosophies and political values. The beginning teachers summoned their lived experiences to explore their worldly views and initiate their own emergent pedagogical praxis. The participants' stories highlight that human action, in word and deed, can fundamentally change and/or transform lives. The participants also valued their PGCE classroom which was seen to be a collective and deliberative space for making sense of their experiences, judgements and actions. In the safe space, of the PGCE classroom, the beginning teachers were able to explore and story their emergent pedagogical praxis within the political context of FE.

In this study, the beginning teachers experienced '*the good*', *the bad* and '*the ugly*' of FE and these experiences had an impact on their judgment making and socialised experience. The beginning teachers narrated that managerial tactics were used to coerce them to conform to

policy initiatives and to comply with heavy and unrealistic workloads. The outcome, as can be witnessed in this study, is that beginning teachers often cautiously and carefully partake in game play. Here the relationship between socialisation and subjectification is problematic and did impact on the beginning teachers' mediatory judgments and indeed their well-being. The implication between managerialism and game play is that teaching could become an illusionary practice of banalness in a fabricated existence. Fortunately the beginning teachers in this study were able to negotiate their subjectivities within their pedagogical praxis behind the closed doors and in the sanctuary of their own classrooms. It was in the safe space of their own classrooms where they were able to become the teacher who, in word and deed, transformed the lives of their students.

5.1 Reflexivity – the research and me.

Throughout this study I have shared that I am a person with an autobiography, biases and idiosyncrasies. As I come to a close on the thesis (for now) I look back at my notes and see the difficulties and challenges of undertaking social and education research. As I have engaged with the Doctorate I have become changed. I am informed yet questioning, I am inspired and disillusioned. I am a frustrated teacher educator who loves the scope and possibilities of FE. I am both disheartened and hopeful at the same time. What remains important to me is the care I have for FE and the desire to make a positive difference to beginning teachers' lives.

I have found Arendt's work to be highly relevant to my own development as a person but I am also left questioning. That said I have gained insight to the behaviours of others which have also had an impact on me. My interactions are more mindful as I am aware of the

powerfulness of deeds, my own subjectivities and agency. However I have felt deflated by Arendt's idealism too, I have sometimes read her work and thought how profound it is and then I have realised it does not have all the answers. I do not think it is because she is wrong *per se* but because we do exist in a political climate that values capitalist ideals; we live in a market economy where government policies, curriculum shifts and funding mechanisms dilute the transformative potential of further education. Unfortunately the hope for education in transforming lives is inhibited by education being driven by economic outcomes and at times unthinking or manipulative / self-centred people. The way in which lives are transformed by FE tends to be reliant on the subjectivities and moral actions of the teacher.

I enjoyed crafting the design for the study, which was also very time consuming, messy and again frustrating. I loved working with the teachers' stories which add originality to the study especially combined with Arendt's theoretical work. Nonetheless it is tempered by subjectivity and the small sample size. However I would endeavour to use stories again in the future. The patchwork stories over a chronological period enabled me to capture similarities, inconsistencies and contradictions across a range of experiences. I particularly enjoyed that, within the variety of experiences, patterns did emerge (as if by magic).

The interpretive analysis was tiring, returning to themes, checking, cross referencing and re checking. Reflexively asking questions was crucial and I am thankful that I was able to share the research within academic and research arenas. The collaborative and collective discussions provided me with insight and opportunities for critical reviews.

In summary there have been constant battles of trying to understand the relationships between structure, power and the subject; these have been significant and remain ongoing. I am at a

point where I would like to explore the importance of personal politics in relational contexts and the extent to which moral and ethical action makes a difference in FE. I am aware of how my own autobiographical experience has had a subjective influence on my ontological stance and epistemological reasoning. However the shift in my thinking relates to revisiting my autobiographical experience of being a child with a working class history and what it meant to me in education. Sadly I realise that my social class was not necessarily the only barrier to my earlier education.

5.2 Recommendations for further considerations

The study has informed the following recommendations:

Research:

I would like to revisit the participants to explore their trajectory five years on. I think the longitudinal aspect of the work would add richness and depth to understanding FE teachers' experiences over time. Their stories would offer insight into how ITE can continue to prepare and support beginning teachers for the political and human contexts of FE.

College Policy:

The themes from this study illustrate some of the implications of the working conditions in FE. There are heavy teaching workloads and uncertain, yet, excessive administration duties. These working conditions impact on teachers' health, wellbeing and scope to be the teacher that FE students deserve. College policies must be considered fit for purpose with clear guidelines prior to being implemented. Likewise I urge college senior management teams (SMTs) to engage with collective and collaborative practices and listen to those who are on the frontline of teaching.

The beginning teachers valued the safe and deliberative space of their PGCE classroom. There has been a demise of space in FE thus limiting opportunities for teachers to engage in reflective conversations about diversity and difference in

teaching practice. Often staffrooms have been replaced by offices and teachers have little time to share their storied experiences about teaching and learning. Perhaps now is the time for SMTs to agree the significance of creating safe space and precious time for their teachers to share their experiences, ideas and practices - a space to bring about change.

Practice

This study was rooted in practice. The teachers' subjectivities remained powerful throughout and illustrate that human deeds, in care and kindness, are personal and political acts. Teachers are reminded that their moral and ethical praxis makes a difference to the lives of others. In challenging and uncertain times it is important for teachers to know who they are and what they stand for. In this way teachers can nurture and reclaim their agency through the power of their subjectivities and by enacting their worldly views. Furthermore by coming together in plurality teachers can collectively challenge those in FE whose words are empty and whose deeds are brutal (Arendt 1958).

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